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THE

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

SUNDAY-SCHOOL CONVENTION.

Minutes of the Sixteenth Annual Sunday-school Convention of the Eastern District Conference of the Mennonite Church, held in the Upper Milford Mennonite Church, near Zionsville, Lehigh Co., Pa., on Monday and Tuesday, August 5 and 6, 1889.

The Convention was called to order at 2.30 P. M., by the retiring chairman, Rev. W. S. Gottschall, and opened by singing of hymn 145, Gospel Hymns, reading of 2 Cor. 4: 1—10 and prayer, followed by hymn 150. Uriah Stauffer was elected chairman, J. S. Moyer, German secretary, and C. v. d. Smissen, English secretary. According to the programme, Bro. C. v. d. Smissen welcomed the delegates and guests by a short address. The minutes of the last Convention were read in German by Bro. A. B. Shelly, and accepted. The report of the treasurer showed about $11 in the treasury. The treasurer was re-elected. Several schools did not report. The reports of the different schools gave the following totals: Number of scholars 1082, teachers 103. Income as far as reported $680.42 for the schools, $85.36 for missions.

The first topic on the programme was: The advantages of normal classes for training of teachers and the providing of substitutes; and who shall teach them? This subject was opened by Joseph Bechtel, from Churchville, Pa. (Paper published in last number.)

A. M. Fretz continued the subject. There are no responsibilities greater than those of the teachers of eternal truth. We often feel we should devote more time and money to this important task. The Holy Spirit and experience are the most necessary teachers for us; yet we ought not to neglect the education and training. We ought to have trained teachers, trained to win souls for Christ, to teach not only a historical Jesus, but him as the Saviour of mankind. This training can be partly supplied by personal effort, but the normal class is also of great advantage. Searching and harmonizing the Scriptures ought to occupy part of the time. This class ought to consist of all the teachers of the school and such as would serve as substitutes. Well trained, well instructed, live teachers, will make live scholars and classes.

Who shall teach the normal class? The teacher of these teachers must be one, who possesses the best biblical knowledge, and is the best trained, best educated and aptest man; if no other can be found, the pastor.

A general discussion followed. C. v. d. Smissen spoke on the subject answering questions, being the only one present, who had a normal class, though only lately begun.

A. B. Shelly spoke of normal reading classes, which some churches and denominations have instituted for the Sunday school teachers.

A. S. Shelly: We ought to begin a normal class and if we have not the proper teacher for it, make the class a teachers' institute, different teachers at different times, to be prepared to speak on subjects assigned, some kind of experience meeting for the teachers.

I. K. Freed: We may become too visionary in these matters. I think we ought to have good teachers' meetings first. If we have a good teachers' meeting, we could have also a training class connected with it. There is a disadvantage for the teachers in having it on Sunday, as then they cannot have the benefit of it. The nature of the training class must be adapted to the needs and circumstances of the Sunday school to which it belongs.

A. B. Shelly: We know that many teachers are not competent, they need the teaching of the training class as much as the new teachers and substitutes, and therefore it would be better to have the class during the week. In connection with the teachers' meeting would be better, than on Sunday, because on Sunday the teachers miss the necessary training and the pupils of the normal class miss the regular Sunday school class teaching.

It was resolved to adjourn till 7.30, and the session closed by singing hymn 162, two stanzas.

MONDAY EVENING.

The evening session was opened by singing No. 223, 1—3, "Revive thy work O Lord," prayer by the chairman, and singing of v. 4, of the same hymn.

The first topic for this session was: What evils mostly resist the influence of Sunday school works.

N. B. Grubb: The Sunday school has its enemies, who exert their influence. We will consider these evils and then return to our duty in the work, more able to cope with them. Sabbath desecration is the first and greatest evil. Sunday-fishing, ice-cream-parlors, Sunday-visiting, Sunday newspapers, farm-inspecting, the open saloon, etc. Sunday newspapers read before the lesson or sermon, fill the heart with wordly thoughts.

Visiting on Sunday greatly resists the influence of the Sunday school. It is nothing but selfish pleasure. Let us devote the Lord's day to the Lord and the welfare and improvement of our soul. Let us give rest to the groaning creation, and especially give rest to the wives, sisters and mothers, who have to provide the Sunday feast. It is evil and only evil strongly resisting the influence of the Sunday school.

The formality of the superintendent and teacher is evil; there must be form, but the form must be filled with life. It is an alarming evil, that we have too many teachers who are not Bible scholars. We have to live according to what we teach in the Sunday school, otherwise our inconsistency is a hindrance. The Sunday schools ought not to be made a day school by teaching the A. B. C.

Another hindrance is, that the parents so often do not attend the Sunday school. If the parents are present much evil is avoided. The Sunday school is the nursery of the church, church and Sunday school ought to be one. Even union schools ought to be discourrged. Our people ought to work at home, in their own church.

The winter vacation is a great evil, that ought to be eradicated. The open soloon is a burning and ever increasing evil, and is legalized and made respectable. The devil's nursery school is not closed. What an account will meet many a father at the great day! All these evils resist with the power of hell our Sunday school work. Therefore be strong in the Lord and show yourselves as men.

F. R. Rosenberger after a few introductory remarks spoke in German. The dangers of the cause of God, we can divide into four classes: 1. From opposition of its enemies, the world and sin. 2. From the worldly tendencies of its professed people. 3. Where its guardians, the consecrated leaders are unholy and unworthy. 4. When forms are relied upon for strength and the spirit is unsought.

The world can not do much harm if all the church members and members of the Sunday school do not give aid to the world. Things happen in our neighborhood which are a shame to every Christian community. One hindrance is, that many think every church member is a christian, and the unchristian conduct of such church members is a stumbling block to them. We ought to commence at home, better ourselves so as to show ourselves as christians. Parents ought to be examples for their children. The parents ought to be present at the Sunday school as well as in the church. It is their duty to take part in the Sunday school and not to stand around the church during Sunday school.

Parents ought to see that the children during the week study their Sunday school lessons, instead of sitting in the stores, saloons and other unnecessary places.

After singing a stanza, the next topic, Sunday-school festivals and how to conduct them, was taken up by Wm. M. Gehman: He relates his first experience with a Sunday-school festival which he attended and how it disgusted him; so the 2d. The subject ought to be: How ought Sunday-school festivals to be conducted to be a blessing. The Sunday-school festivals have benefitted me physically, morally, mentally, spiritually. Physically they benefit us, for we sing with a will, that is good exercise. The Sunday-school festival ought to be kept in the church or in a grove close to the church.

How are they to be conducted? Religiously. If you want fun, go out to the woods. If you want to serve the Lord, serve him wholly, do not bring in the world. Invite one or two Sunday-schools, let them select a committee, the Sunday school superintendent and others. The addresses ought not to be more than ten minutes, but be careful whom you put on the programme, no one whom you do not know, a good deal of singing and several prayers. A Sunday-school festival kept in that way will benefit you morally. In the church, people behave better than in the woods. It is a way to bring the young people out, and that is one of our troubles to overcome, to make our young people take hold of the work.

Wm. Gottschall: The subject is important. That Sunday-school festivals are a benefit, we do not doubt, we know it from experience. Formerly the Sunday-school used attractions, but these attractions have changed. The festivals are now one of the chief attractions. Variety is the spice of life, so in the Sunday-school. The festival is something new, a change from the regular exercises. It encourages, gives renewed life. The name picnic was only applied to pleasures of the lowest kind in this region and therefore ought never to be applied to the Sunday-school festival. Rejoice in the Lord, not in the band-playing or the jokes that the speakers make.

A. S. Shelly: If you want a picnic, call it a picnic; if you have a Sunday-school festival, call it so. Both kinds can be right and we can worship God in the works of nature. If the teachers take their classes there and instruct them in the wonderful works of nature. If proper kinds of plays are conducted by the teachers, they can be a blessing to those who participate.

N. B. Grubb: You can get people to the woods whom you can never get to the church. They will reverence the name of Christ if you present him in a simple, earnest manner.

Wm. Gottschall: We can not give a plan for all schools, we ought to keep the right spirit and adapt onrselves to circumstances.

Wm. Gehman: For Sunday-schools in large cities it is more beneficial to go to the woods, as it is in the country, where it is almost impossible to have a school in the woods and keep order.

J. Weinberger: We are social beings as well as religious. A picnic in the woods is beneficial, for it answers to our social need. The parents ought to go along and see to the conduct of the younger ones. The world ought not to be invited, but it ought to be a church affair. It strengthens us physically and morally, as it is a benefit to our social nature. The children are more apt to keep away from frolics if they are allowed to enjoy such innocent picnics or celebrations.

P. Kline: Would like to speak a word for the excursions of the city Sunday-schools. They are as much benefit to the parents as to the children. But we bring our school before God before we go. It is a blessing to the church as well as to the school. We advise our children to enjoy themselves in a Christian way.

C. v. d. Smissen: God's spirit ought to govern our festival. The religious element ought always to be prevalent.

A. B. Shelly: We can have a blessed time, a religious festival, inside the church and outside of it. Years ago we could hold orderly festivals in the woods, why not now? There are also social festivals, which may be enjoyable and beneficial; where our young people can become acquainted with each other, as members of one church, of one Sunday-school, but we must take great care, how they are conducted. We need not pray and sing and preach everywhere.

J. S. Moyer: There is a worldly and a spiritual mind; according how the social life is governed by the one or by the other, it is good or not.

Resolved to adjourn and leave the last subject till the next meeting, Tuesday morning at 9 o'clock. The following referred questions were handed in and answered:

"Were the eleven apostles baptized, and if not was the outpouring of the Holy Ghost a substitute?" Referred to C. v. d. Smissen. Answer: We do not know that the eleven apostles were baptized with a Christian baptism. But Christ breathed upon ten of them the Holy Spirit, which he did upon no one else. The outpouring of the Holy Ghost was not a substitute for baptism, as many who were baptized received it also.

"What difference is there in holding a Sunday-school festival in a grove near the church or in holding it in the woods?" Referred to Wm. Gehman. Answer: There is a certain hallowed influence around the church, which can effect unchristian men, so as to behave properly.

The session closed with singing and prayer.

TUESDAY MORNING.

The session was opened by singing hymn No. 250, reading of Psalm 119: 89—105 by the chairman, prayer by Mr. Albert Bromer, student from Yale Theological School, and singing of No. 165, two stanzas.

The first topic during this session was: "Qualifications and Work of the Sunday-school Superintendent," which was treated by A. S. Berkey, the second speaker on the programme, as the first speaker was not present.

"Lovest thou me?" was the question of our Lord to Simon Peter before he called him to feed the lambs and the sheep. Love for the Master is the first qualification for a Sunday-school superintendent. He must be a sincere Christian. A blind man can not lead the blind. He must love God and his neighbor as himself, he must love his work.

A man may be a sincere Christian, yet not a good Sunday-school superintendent; he ought to be an able man, a studious man, a wise man who loves his Bible, a prayerful man, a man of tact who can conduct. Therefore he ought to be familiar with every class and division of the school, if possible familiar with his teachers and scholars.

He must be a man of self-control, a business man in his school, be prompt, on time, conduct his work on business principles. He ought to be an influential man. Influence can be developed, can be cultivated. This thought was examplified by some anecdotes.

A Sunday-school superintendent ought to be clear in his expression. He must be full of the fire and be able to transmit it. He ought to have a personal magnetism, ought to be an enthusiast, put himself into the work. He may be called a crank, but cranks are sometimes very useful, good cranks. Whatever you do, opening, closing, reviewing, questioning, outside of the school-room, in season and out of season, put your whole strength into the work. Read the life of the "Model Superintendent," Mr Haven, and you will be blessed by it.

N. B. Grubb: The Sunday-school superintendent ought to be consistent in his life. The Christians are the world's Bible, and they know how to read it and how to find the inconsistencies. The Sunday-school superintendent is the pattern after whom many children pattern.

Wm. Gehman: The Sunday-school superintendent ought to be a pleasant man, a friendly man, not only in the Sunday-school, but also during the week. Where is a more pleasant man than the Christian? He can always be happy, can make himself and others at home.

A. S. Berkey: Only a pleasant man can draw out the pupils in Sunday-school, as well as in the day-school.

Wm. Gottschall: A Sunday-school superintendent ought to explain right, if he explains at all.

Resolved to pass over to the next subject. Two stanzes of hymn No. 93, G. H., were sung. The next topic was: The value of object lessons in the infant schools and how to use them.

Emma Landis: Children are attracted by nice pictures. The blackboard is good but not every one can use it. The infant class leaflets are of little use as so few can read. The pictures rightly used and explained and the truth applied will benefit the children greatly, so as to remember the lesson and the truths contained in it.

A. S. Shelly: Object lessons are such, designed to impart lessons by presenting objects.

In our Sunday-school teaching we cannot make as much use of the object lessons as in the day school. Pictures and things of nature might be used in the Sunday-school to teach the children. The wisdom of God can be taught by a simple flower; the uniformity of purpose and the diversity of means can be shown by nature.

The way we can bring the surroundings, scenery, circumstances and customs before the children is by pictures. What kind of pictures should be used? Not imaginary scenes, they ought to be real, a scenery from the holy land itself. It is a serious question, whether we ought to put pictorial bibles before our children.

Is it right to picture Christ, his stature, his appearance? We have to do with his life, his character.

It is impossible to teach spiritual truth by object lessons. We can teach facts, which relate to the spiritual truth and can help to understand them, but not the truth itself. The object lessons which we can use are the lives of others, the christian life, the conversion of others. These are object lessons which we can present, and which the bible uses, presenting the lives of different men.

The Sunday-schools ought to be more of experience meetings, not to exalt ourselves, but to glorify God. One child can help another by giving its childlike experiences. Our religion ought to relate to the occurrences of our every day lives. Stories, biographies, true stories are more important than gaudy pictures.

N. B. Grubb: The pictures are not representations of men as they were, everybody knows, and that is not intended, but the traits of character are represented. Even pictures of Christ give very much; they preach to us by representing traits of character and are very useful, they ought to be encouraged. Experience has taught, that pictures as representations of truth are very useful. The blackboard ought to be used, Dr. Pierson conveys ideas by eye and ear to the mind. Even illustrated sermons are good. By the pictures souls are reached which would not be reached otherwise.

A. Bromer: The subject calls for infant classes, we have to do with infants. Nothing can impress the mind of children as much as a picture. Their minds ought not to be burdened by dogmatics, but taught practical truth, historical truth. The picture conveys ideas to the children. The pictures themselves do not do it, but the eye and ear together, the loving, humble, simple language of the mother, the loving Sunday-school teacher.

H. Allebach: Everybody must be impressed by the pictorial bible gallery of Dore. First-class artists surely help by their works. What do we care for the features, if only the character is expressed, we can be edified and moved by good pictures.

C. v. d. Smissen: Is agreed with the different speakers in favor of pictures for the infant class. He tried to show the value of art in the service of God, especially in teaching children.

A. B. Shelly: There is danger that the pictures may be misused. There is great value in teaching by pictures, if done right, but the danger is to consider too much the picture and too little the truth. If we are careful it is good to use pictures, but we ought not to impress the tender mind with the idea, that this picture is reality. We ought to say that the picture shows them the ideas. A. S. Shelly. He is not against pictures, but believes that four out of five who use them, do misuse them. The teacher ought not to do all the talking, but ought to try to draw the children out by questions.

Resolved to adjourn till half-past one. Hymn No. 201 was sung.

TUESDAY AFTERNOON.

The session opened at 1.45 P. M. by singing hymn 195 and prayer. The following resolutions were passed:

1. That this convention requests the officers of the Sunday-schools represented in this convention to endeavor to continue, if possible, their Sunday-schools throughout the whole year.

2. To have the next meeting at Hereford. The programme committee shall consist of the brethren, A. S. Berkey, Wm. M. Gehman and A. S. Shelly.

3. A vote of thanks to the Upper Milford congregation and Sunday-school.

A motion was made to change the time of the convention to the first week in November with moonlight nights. This motion caused an animated discussion, but was withdrawn.

The last topic on the programme was: How can we induce our scholars to a more faithful use of the "Home Bible Readings?"

A. Rickert: He gives the home bible-readings in referred questions to his bible-class. He distributes the questions to single scholars, who answer or try to answer them. It makes his class study the bible, using the home readings.

The first inducement to use the home bible readings is to get an interest in the lesson and the word of God, but to do that, the teacher must be interested himself, must be a true and earnest follower of Christ.

A. B. Shelly: This question involves that our scholars do not use the home bible-readings as faithful as they ought to. We might change the subject so as to say: How can we induce our scholars more faithfully to use the word of God? One reason why these bible-readings are not used more faithfully is lack of interest; an abundance of books and reading matter so as to crowd out the most necessary, the word of God.

To remedy this evil we must create a more personal interest in the bible and the home bible readings. By exhortation the teacher can induce his pupils to study the word of God. The parents can help much in using the home bible-readings in the family worship. They ought to give a good example to their children also in this respect. Putting questions on the contents of the home bible-readings to a class is a good way, but to accomplish that the same leaflets or lesson-helps ought to be used, so that all have the same home readings. It is most necessary that teachers and superintendents themselves use the home bible-readings. The teacher must read them so as to be able to ask intelligently. Some home readings are not as suitable as others. If the interest in the bible is created, the scholars will read it.

A. M. Fretz: There is a disadvantage in Bro. Rickerts plan that the single ones will only read the text assigned them. It would be better to have all the questions for all the scholars and teachers. The superintendent ought to work out the questions and put them to the whole school.

A. S. Shelly thinks the teacher ought to put the questions, as he knows best the capacity of his scholars.

A. Rickert followed with a few remarks and it was resolved to close the discussion. The following referred questions were handed in and answered:

Should the superintendent be elected by the school or appointed by the pastor? A. B. Shelly: He should be elected by the church.

In case the majority of a Sunday-school want to go to the woods and the minority know it is injurious, shall the majority rule? A. S. Shelly: In matters of principle, in questions of moral or religious right or wrong, the rule of majorities must not be insisted on. The minority while allowing the majority to carry out their desire, must not sacrifice their own principal by going along.

How can one, who naturally is not inclined to be friendly, come to appear friendly to his fellowmen? Is any one allowed to show more friendliness than he has in his heart? Wm. M. Gehman: You can show friendliness in different ways; you must not merely do it having a pleasant or smiling face.

Is the church more holy, or is God in church nearer than in any other place? Wm. S. Gottshall: God is everywhere but especially felt in the church.

Is there any objection to having ladies for superintendents? N. B. Grubb: There is not. I regret that the abilities of the ladies are not more recognized and their talents not permitted to be used.

Does the use of pictures in teaching, or pictures in church conflict with the second commandment, or is there danger that such use may lead to idolatry? C. v. d. Smissen: Pictures do not conflict with the second commandment as long as they are not worshipped, but used for teaching. In our time and among our people there is no danger of pictures being made idols or leading to idolatry. They are injurious in a church building, not serving to convey ideas by eye and ear, but attracting the attention from the sermon or services by attracting the eye.

Bro. A. B. Shelly gave an invitation of Bro. I. Sommer to the convention to attend the convention of the middle conference in Putnam Co., Ohio.

The convention closed by singing hymn No. 319, "Heavenly Father we be seech thee, grant thy blessing ere we part, etc." Prayer by C. v. d. Smissen.

The convention was pronounced a success by all who attended, and the interest never seemed to flag. May the Lord bless the work of the convention, to the good of our schools.

C. v. D. SMISSEN, Secretary.
U. S. STAUFFER, Chairman.

REPORTS OF SUNDAY-SCHOOLS IN 1889.

GERMANTOWN.—The Germantown Sunday-school was re-opened last December. At present there are 58 scholars on the roll, together with eight teachers and officers; also an adult Bible class, which generally numbers from six to ten persons each Sunday, giving a total membership of 76. At present the average attendance is from 25 to 30. The prospect for an increase of membership is fair. Three members of the school have recently been received into the membership of the church. The school is not only self-sustaining, but at the end of the first six months a balance of $5.15 was remaining in the treasurer's hands, after all expenses had been paid. Total income, $26.44. Rev. D. M. Pfautz, who at present fills the pulpit, is superintendent of the school.

Deep Run Mennonite Sunday-school of Bedminster Township, Bucks Co., Pa. Report for the year ending December 31, 1888.—The school is open nine months in a year; but has a Bible class during the winter. Number of pupils at present, 125; teachers, 10. The school is divided into nine classes. Language, English and German. Series of lesson leaves—English, Cook's; German, the Mennonite lesson leaf. Amount of money collected: For home use, $36.25; for mission, $18.31; total, $54.56.

There is no teachers' meeting. The material and spiritural progess of the school during the year is promising.

Hereford Zions' Union Sunday-school of Churchville, Berks Co., Pa. Report for the year ending March 31, 1889.—The school is a Union school, open the whole year. Number of scholars, 127; of teachers, 16. Average attendance per Sunday, 94½. The school is divided into classes as follows: Primary, Intermediate, and Bible classes. Language of the school, English and German. The International lessons are used; as helps, the *Teacher's Journal* and the Mennonite lesson leaf. Collections amounted to $117.42 in 1888, of which part was used for the mission. Teachers' meeting every Thursday evening. Teachers' institute occasionally. Lately a Normal class has been organized.

PHILADELPHIA: Report of the Sunday-school of the First Mennonite Church of Philadelphia, for the year ending May 3, 1889.—This school, which is open every Sunday of the year, was, by the grace of God, permitted to prosper during the past year; so much so, that we were very much crowded for want of room. This difficulty was finally overcome by dividing the main school into Adult and Intermediate departments, and by transferring the adult classes into the main audience room of the church. The different departments are divided as follows: Adult, 6 classes; intermediate, 21 classes, and primary, 1 class, with two teachers. The total number of membership at the end of the school year was 365. Twelve members of the school have been received into full membership of the church. Three, one teacher and two scholars, have been removed from our midst by death. A new library, consisting of 514 very choice books, has been purchased and is now in use by the school. The income of the school from all sources amounted to $559.47. Quite a number of new scholars have been enrolled since the beginning of the new school year. The International Sunday-school lessons are used. Cook's lesson helps are used by the school. Quite a number of the teachers use the *Sunday School Times*. A weekly meeting, for the study of the Sunday-school lesson, is held, with which is connected a prayer-meeting.

Schwenksville Mennonite Sunday-school of Schwenksville, Montgomery Co., Pa., for the year ending August 4, 1889.—The Sunday-school stands in close connection with the church at the place and is officered mostly by members of the same. The school is in operation 9 months in the year and has a membership of 70 members, with an average attendance of 50. The school is divided into a Bible class, taught by one of the superintendents generally and occasionally by the pastor; an infant class, taught by another superintendent and the Intermediate or main department, taught by three male and two female teachers. The school is conducted principally in the English language, and uses Cook's international lesson helps. The school held a very successful "Children's Day" in October and lifted a handsome mission collection. It closed for the term with a Christmas festival which consisted of music by school and choir, recitations and addresses, at the close of which the scholars were rewarded with books. The school observed "Children's Day" this season earlier than usual on account of the Conference held in the church in May, with which it held it. The school has not yet held a summer festival or picnic, but will very likely consider the matter shortly after this convention has thrown some light on the subject of Sunday-school festivals. The school has received during the year $37.20 and expended it as follows: $20.70 for running expenses, $9.90 for Indian mission, and $6.60 for mission house at Cantonment. The progress of our school has been very encouraging to its workers although everything did not progress in the degree desired. A lack of competent teachers or adult members willing to become such has in some degree checked our progress, but we have much reason to be encouraged in the progress we are making and the seeds sown show evidence of removing some of the obstructions and yielding an abundant success for the school and a rich harvest for heaven.

East Swamp Sunday-school.—Total number of teachers on roll, 8; scholars, 84. Of these there are in the Bible class 1 teacher and about 15 scholars, in the Intermediate classes 6 teachers and 39 scholars, and in the infant class 1 teacher and 39 scholars. There is yet left 1 German class and the members of this use English lesson leaves, so it may be presumed that they also are approaching very closely to English, all the German used in that class, in study, comes from the teacher. It is a question whether this falling away from the old mother tongue is to be regretted or welcomed. There are, no doubt, some practical advantages in using one language in common throughout the school and throughout the country — while the objections are, by many, thought to be purely sentimental.

The attendance during the year has been generally good; better than the average of former years. Our teachers especially deserve commendation and we are happy to say that the school is at present fully supplied.

Nothing of special importance has transpired during the year with the exception of a collection for a new library, or rather for an increase of the old one. A reopening, it might perhaps be termed, as the present one had fallen into disuse, as usual, after having made the round of the school. About two months ago the children undertook to collect subscriptions on the weekly payment plan and soon had the promise of over $50. Many of the subscribers preferred to pay at once, and about $33 have already been collected, making it possible with a little temporary assistance to procure the books at once. To many of the scholars, large and small, no greater attraction or inducement could be offered than the opportunity thus afforded to obtain a good book for the week's reading.

In this connection the thought occurs, could there not be an interchange of books, say between the Sunday-schools represented in this Convention, which have old ones on hand? They would, generally, be new reading to every other school and might make the round of the district (if the books hold out). We have many good books, in good condition, which we would gladly exchange, and doubtless there are other schools in the same position. Children, like their elders, seldom care to read a book through more than once.

The school was open every Sunday during the last year, for the first time in its history, if we mistake not. Teachers' meetings were held for a while last winter.

Report of the West Swamp Mennonite Sunday school for the year endiug January 1st, 1889.

Our school is under the direct control of the congregation, all the officers are elected at the yearly meeting to serve during the year.

The school is kept open all the year, has a session every Sunday before the church service.

There were enrolled in both departments, intermediate and infant, 140 scholars, the average attendance was 113, teachers enrolled 15, average attendance 14. Our school is classified and graded. The money collected for the use of the school is not given, for mission $10.50.

Both German and English is used in the school. Peloubet's lesson notes are used. A teachers' meeting is held every week by the pastor.

Report of the Upper Milford Mennonite Sunday school, Lehigh Co., Pa., for the year ending June 30th, 1889. The school is open 12 months, number of teachers 9, number of scholars 85, average attendance in the intermediate department 28, infant class 18, bible class 12. Amount of collection for school, $36.56, for mission, $40.05, total, $76.61.

The following Sunday schools were not reported at the convention but at the May conference.

Bowmansville or Pinegrove Sunday school, Lancaster Co., Pa. Sunday school every two weeks throughout the year, number of teachers 2, number of scholars 25.

Boyertown Mennonite Sunday school, during the summer held every week, during the winter every two weeks, number of scholars 28, number of teachers 4, amount collected $4.46.

Flatland Mennonite Sunday school of Richland, Bucks Co., Pa., held six months in a year, number of teachers 6, number of scholars 100, amount collected $10.

Total number of teachers, 112, total number of scholars, 1217, amount collected for expenses, $839.15, for mission, $85.36, as far as reported.

C. v. d. SMISSEN.

Christianity is the summary of all civilization. It contains every argument which could be urged in its support, and every precept which explains its nature. Former systems of religion were in conformity with luxury, but this alone seems to have been conceived for the region of civilization. It has flourished in Europe while it has decayed in Asia, and the most civilized nations are the most purely Christian.—*Chenevix.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, OCTOBER, 1889.

THE QUESTION is so often asked, how shall we save our young men from a drunkards grave? We know of one recipe, which, if properly used, will save every one. The recipe is now in the hands of the parents, and on them rests the responsibility of teaching it to the young. It is the following: Teach your children to say, "No, thanks, I never drink."

THREE-FOURTH of the year 1889 has gone, never to return again. Its satchel is packed full with neglected privileges and opportunities, of the grandest character, but now forever gone. How often you wish that you could live your life over again; how great your promises (?) if you but could. Three months of the year are still before us, and in that time you can prove to the world and to God how earnest and sincere you are in your expression and conduct.

ANY of our subscribers who have any of the following numbers of THE MENNONITE, and are willing to part with them, will do us a great favor by sending them to the address given below. These copies are needed to complete the file of volume three. The following copies are needed: Volume 3: numbers 3, 6, 10, 11, or copies of December, 1887, and March, July and August, 1888. Send to N. B. Grubb, 2136 Franklin street, Philadelphia, Pa.

UNION BETWEEN MENNONITES AND BAPTISTS.—A correspondent to the *Sendbote* seems to be very much exercised over the difficult (?) question, "Why are the Mennonites and Baptists not one?" The same correspondent goes on to say how a union could be effected. The plan suggested and the arguments used are of such a flimsy character that we shall not occupy space to give them. But why so bigoted, that the Mennonites must become Baptists in order to bring about a union? For that is what the correspondent is driving at. Does the Baptist brother forget that his church has its origin in the Mennonite church? Does he forget, or does he not know, that when he traces his church to the Apostles he can only do so through the Mennonite church? Upon the basis suggested it would be a very easy matter to effect a union with any religious body; and many would not ask as much. The fundamental doctrine of our church has been sealed by the blood of our fathers, and Christ is its foundation and cornerstone. We know that there is strength in union of forces, but where the union of forces is ill-mated better let them work side by side than to throw them promiscuously into one mass, only to confuse and hinder. If we but duly recognize the work each of the other, and continue faithful in the work, we shall by and by be made one in heaven. Then, and only then, party names will be forever forgotten, for we "shall be satisfied to awake in His likeness." Until then we shall not be ashamed to be known by the name of him whose only purpose and object was to lead souls to Christ and make them happy in His Salvation. "For other foundation can no man lay than that is laid, which is Christ Jesus."

G.

CHURCH NEWS.

NEW CONGREGATION ORGANIZED.—The Amish brethren at Gap, Lancaster county, Pa., have organized a new congregation at that place. Brother Joseph Stuckey, of Danvers, Ill., labored among the brethren for a week or more, holding meetings once and twice a day, when on the first of September the organization was fully effected, and the Lord's Supper was celebrated, of which thirty-five partook; five or more being prevented by sickness and otherwise. Upon the same day Bro. Stuckey ordained Bro. Samuel Lantz, one of their number, as their minister. A number of meetings were held during the week following. On Thursday and Friday, Bro. N. B. Grubb, of Philadelphia, was present and participated. On Sunday, September 8, the office of Bishop was conferred on Bro. Lantz, who will hereafter have the care of the flock. May the Lord bless the humble efforts of His people, and grant that much good may result from their work.

On Sunday, Sept. 15, the Deep Run congregation celebrated Children's Day in their church. In the forenoon the regular church services were conducted with special regard for the children. The pastor, A. M. Fretz, preached a sermon on the subject of religion in the family and the true relation between parents and children in a Christian family, basing his remarks on several Scripture passages. In the afternoon a children's festival was held, and though the weather was unfavorable, there being a heavy rain shower just about the time of assembling, the church was well filled. The children engaged heartily in the singing of appropriate selections from Gospel Hymns, and listened attentively to addresses by Anthony S. Shelly, of Quakertown, and H. K. Moyer, of Perkasie. Several of the pupils also had recitations. The occasion was one of true Christian rejoicing and refreshing. In the evening it was intended to have a mission service, but the very threatening weather prevented the assembling of the people who live mostly pretty far from the church.

SUNDAY-SCHOOL FESTIVAL.—The Sunday schools of the West Swamp and East Swamp congregations united on Sept. 7, in a delightful festival held in the West Swamp church. The festivities began in the morning with religious exercises, consisting of singing by the schools and by the West Swamp choir, reading of scripture and prayer by the pastor, A. B. Shelly, and addresses by J. S. Moyer and O. F. Waage. At about 11.30 o'clock, the schools and all others present filed out into the grove of John G. Weinberger near by, where long tables had been erected and were now laden with bounteous provisions for a good dinner. After dinner about two hours were spent in social enjoyment in the grove. At 2.30 o'clock all went back to the church to engage in exercises similar to those in the forenoon. E. A. Yehl of Coopersburg was present and addressed the schools, followed by a short address by the pastor. The weather, though somewhat threatening in the morning was quite favorable for a festival of this kind and everything passed off pleasantly and profitably.

A union Sunday-school festival was held at the Upper Milford church at Zionsville on Saturday, Sept. 7. Three schools, those of the Upper Milford, Hereford and Schwenksville congregations, were present and united in the exercises. These schools had held festivals together on previous occasions and the meeting therefore partook of the nature of a reunion. It is beautiful thus to see different companies of workers in the Lord's vineyard coming together for mutual rejoicing, instruction and encouragement in the work. May God bless these gatherings to the upbuilding of His kingdom among us, especially to the spiritual good of the rising generation, and to Him be all the glory.

DEDICATION, CONFERENCE AND S. S. CONVENTION.

The new church building of the St. John's Mennonite congregation, near Pandora, Putnam Co., Ohio, will be dedicated on Sunday, October 6, and in connection with the dedicatory services a mission festival will be held. On Monday and Tuesday following, the 7th and 8th, the Middle District Conference will be held in this church, and on Thursday and Friday, the 10th and 11th, a Sunday-school convention. A large attendance from the various congregations of the Middle District, as well as quite a number from the East and the West, is expected. Reduced railroad rates have been arranged for, the particulars concerning which can be had by applying to D. S. Beeshy, Bluffton, Ohio.

BIBLE READING—"LOOKING UNTO JESUS."

Heb. 12: 1—3.

E. K. MOHR.

I. A RACE TO RUN.—Heb. 12: 1 l. c.; I Cor. 9: 24—26.—Emphatic words—*so run, incorruptible crown, certainly, temperate.*

II. A WARNING.
(1) *A clinging sin.* Heb. 12: 1 m. c.; Matt. 18: 8, 9; Rom. 6: 11; Gal. 5: 16; II Cor. 7: 1.
(2) *A letting up,* Heb. 12: 3 l. c.; Gal. 6: 9; Heb. 10: 23; Col. 2: 6, 7.

III. AN ENCOURAGEMENT.—A cloud of witnesses, Heb. 12: v. 1 f. c. More than "forty centuries are looking down" upon us. What kind of history shall we make.

IV. THE EXHORTATION.—Looking (off) unto Jesus, away from self and world and sin and cloud of witnesses, unto Jesus—Heb. 12: 2. Consider Him—meditate upon Him—compare things with Him, Heb. 12: 3 f. c. II. Cor. 4: 17, 18, *while we look;* Ps. 5: 3, begin the day by looking unto Jesus; Ps. 34: 3-5. It will brighten any path, John 8: 12.

V. JESUS THE OBJECT OF OUR FAITH.—
(1) *The Beginner,* Jno. 1: 1—3; Gen. 3: 15; Jno. 3: 14—16; Jno. 1: 29.
(2) *The Perfecter,* Heb. 6: 1; II Cor. 3: 18; II Pet. 1: 4.
(3) *The Finisher,* I Cor. 13: 12; I Jno. 3: 2; Rev. 3: 21.

VI. A SUGGESTION, Matt. 17: 8.

"O, eyes that are weary and hearts that are [sore,
Look off unto Jesus, now sorrow no more!
The light of His countenance shineth so [bright
That here, as in heaven, there need be no [night,

Grand Rapids, Mich.

THE MISSIONARY UPRISING.

AN ADDRESS BY R. P. WILDER.

(Continued from September issue.)

I find in the United States an average of one minister to every eight hundred of the population. Counting the three classes of Christian workers—the lay preachers, the ordained, and the Sabbath school teachers,—there are in the United States workers enough to make the average of one to every forty-eight of our population, and there is in our country an average of one Protestant communicant to every five of our population; while out of every three persons born into this world, two look up into the same sun into which we look and die without hearing the name of Christ. Is this fair? Is there not truth in what Stanley Smith said?—"When our Lord gave the bread and fishes to His disciples and told them to feed the multitude, suppose that they had commenced at the first row, and continued feeding until the eighth row, and then had returned to the first row, piling up the bread and fishes in the laps of the people, feeding eight rows over and over again, while the multitudes behind were starving, what would Christ have said to them?" Are we not in danger of doing the same thing?

HEATHEN ENOUGH AT HOME.

I know the cry that is raised "Heathen enough at home." Dr. Phillips Brooks says that the excuse of "heathen enough at home" is getting more shameful every year. It is like the patricide asking the judge to have pity upon his orphanhood. There was a young man who was tried and convicted of patricide, and he was condemned to die because he killed his father. The judge said, "What plea have you for leniency?" He said, "Please, your Honor, have pity on my orphanhood." We are making the imperfection of our Christianity at home an excuse for neglecting it abroad. "This ought ye to have done, and not to have left the other undone." I have not yet come across any church or any denomination that has hurt itself by doing too much for foreign missions. God's Word says, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Seventy-six years ago there was a division in the ranks of the Baptist church, and some became anti-missionary. When they divided there were about thirty-five thousand in each body. According to the census of 1880, the anti-missionary Baptists numbered forty-five thousand, and the pro-missionary Baptists numbered two and a half millions. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Some one has said that the majority of us are not *anti*-missionary but *o*-missionary. I hope there is no one before me this afternoon who belongs to the *o*-missionary class. My prayer is the prayer of the Cambridge University man who prayed that there might be such an outlet of men and money from his country that it would lead to an inlet of blessing from heaven. God grant that there may be such an outlet of men and money from the United States that it will be followed by a great inlet of blessing upon our country. The inlet is coming.

INCREASE OF VOLUNTEERS.

Three years ago this month, two hundred and forty of our college men assembled near Mr. Moody's home in Massachusetts. We gathered there to study the Bible. Twenty-three of us met in the little museum back of Crossley Hall and dedicated our lives to the work of foreign missions, and before that summer's school had closed there were one hundred men pledged to go into the foreign service unless God clearly blocked the way. It was deemed advisable that a tour should be made through the schools and colleges of our country, and two young men, one of whom is in India, started out. They visited one hundred and seventy-five institutions, and, before the year closed, twenty-two hundred students signified a willingness and desire, God permitting, to be foreign missionaries. The movement has been increasing, until to-day there are three thousand nine hundred and thirty-eight enrolled on our lists as volunteers for foreign service. Most of these are still two or three years removed from the completion of their courses of study, but I am very glad to say that we know definitely of one hundred and ten who have already sailed and are on foreign soil.

It seems to me that I have seen that cloud the size of a man's hand; and now for one hundred Elijahs, each on his Mt. Carmel, crying to God for rain. The showers are coming, and the time is not far distant when our young men and women will go into this work by the thousands. Let us ask for it; let us expect it.

NEED OF MONEY.

We find that not only workers are needed, but money is needed also. One of the secretaries of the Presbyterian Foreign Board says that the Boards are lame in both feet. They go to churches and ask for money. The churches say, "Where are the men?" And they go to the men, and the men say, "Where is the money?" Some of the colleges are trying to help in raising money. Two colleges in Canada, Knox and Queen's, have each sent out a man to the foreign field, and have promised to support him there. Knox sent out Mr. Goforth, a very appropriate name for a foreign missionary. The first college in our country to adopt this plan was Princeton. A year ago, Mr. Forman and I went to Princeton and told those men that they ought to work twenty-four hours a day. They asked how they could do it. I told them about that woman who said she worked twelve hours here, and when she laid down her work at night, she had a representative in India, whom she supported, who worked for the next twelve hours there.

[TO BE CONTINUED.]

For the Mennonite.

FROM OUR MISSION FIELD.

Missionary J. J. Kliewer, who was commissioned by the Mission Board to to take charge of the proposed new station in the Seger Colony on the Washita river, writes to the Mission Board under date of July 28, as follows:

DEAR BRETHREN:—It is late in the day, but since the mail will leave here in the morning, I will haste to send you the following report:

Your letters and instructions have been received. I express my heart-felt thanks for the same. May the Lord prepare and strengthen us for our calling. May He lead us in all we do, and let this blessing rest upon our work. On last Monday afternoon, I in company with my brother and a negro, who is very well acquainted with the country, left Cantonment on the way advised by Mr. Seges as the nearest to reach the Washita river. We were at the same time trying to find how near the proposed site of a school-house we could find cedar to build. We found no cedar, and the way was farther than we expected. After a journey of two and a half days we arrived on Wednesday evening at the place designated by Mr. Seger. On Thursday, after having examined the old range buildings and finding them unsuitable for our object, we drove to Mr. Seger's and found him not at home. He was in Darlington assisting a number of Indians in making hay and was not expected to be back in less than a week or two. We then drove back by night to Washita. Our first buildings must the necessarily be erected of cottonwood, I concluded therefore to first build a house 14 by 40 feet of cottonwood stakes with a room at each end and a hall between. In this we could dwell until we could later build a dwelling house. On this house we put a temporary roof of earth, and shall use it later for a stable and granary. As a kitchen we shall use a tent which I bought from Mr. Seger.

After coming to the above conclusion we three commenced cutting timber on Friday morning and by night we had cut 187 stakes, enough for the proposed house. This we did from ½ to 1 mile from the place proposed by Mr. Seger. As my brother and I had not yet selected and decided on a place, and as instructions from the worthy Board to build were not yet received by me, we could do no more than cut the stakes. Content with our days work and trusting to God for his guidance and blessing, we started on Saturday morning on our home trip over a somewhat nearer route. We arrived home safe this evening, and I was pleased to receive your welcome letter, as well as the communication from Bro. Voth, stating that he had talked with the agent, and as far as the government was concerned, we could go on with the work. I accordingly intend to start about next Thursday with two teams and as much grain as we can load, and go back to finish the house. Within two or three weeks we can, if God grants us life, health, and grace, take our families there. I hope that when we again go there, Bro. Voth may come there too and assist us in selecting a building site. Shall write later how we are progressing with the work. Pray for us.

J. J. KLIEWER.

Remarks to the above:—

The friends of mission work can see from the above what steps have been taken, and what progress made in the establishing of a mission in the Seger colony. The proposition of establishing a mission in this colony had been under consideration for some time, and now the Lord has at last made it possible that at least a favorable beginning is made for establishing a mission here. The more we undertake and project for the Lord the more the Lord blesses. The farther we extend the field of labor for him, the farther the Lord extends his helping hand. It is not the object to have a boarding school connected with the mission work here, as we have at Darlington and Cantonment; hence the work can be done with less labor and expense. Bro. Kliewer's work is to keep a day school to teach the young, and through preaching bring the Gospel to the older Indians. The field of labor has been extended and could be still more extended, what we need now is men and means. Men after God's own heart, consecrated to his work and to the promulgation of his blessed Gospel. Means from the hearts and hands of such who feel, and pray for the coming of Christ's kingdom; who have the mission cause at heart. May the Lord abundantly bless the dear brethren and sisters who are to labor at the proposed station.

F.

THE SABBATH SCHOOL.

ILLUSTRATIONS FOR THE LESSONS.

I. Jerusalem, before David captured it, was a type of the unconverted man. In the city below the people of God were freely admitted, and there were many pleasant and good things, and the Jebusites cared not so long as they held the citadel. So there are many pleasant things in the lives of the unconverted, and they are willing to admit much that is religious, provided only they may hold the citadel, the heart, which holds the mastery over all. P.

II. Steadying the ark of God's truth and religion by worldly hands and methods contrary to the spirit of the word of God, will bring disaster instead of safety. P.

III. When Alexander the Great gave a very large gift to one of his friends, the receiver protested that it was altogether too valuable for him to take, but Alexander replied that it was not too large for him to give; the king must give like a king. God showed his greatness in the promise to David. David however considered himself too insignificant to accept such a great promise. The apex of God's greatness is however seen in the gift of his Son as Redeemer of fallen man, and the promise of eternal life to those who accept this redemption.

IV. The sin of a bad man is like the tide of a river, the main body of its waters flowing in the wrong direction. The sin of a good man is like the back-flowing eddies, while the main tide flows in the right direction. David, in the main, was still a good man, a man after God's own heart. He did an untold amount of good. We must never see his sin without also seeing his repentance.

THE TEACHERS' MEETING.

In a recent issue of the *Sunday School Times*, in an article on the necessity of the teachers' meeting, among other good things we find the following: Without a teachers'-meeting there is no possible agreement in the teachings of the various teachers in a Sunday school; nor is there any prospect of bringing up the poorer teachers in that school to the standard of those best qualified. If the teachers of a Sunday school are not brought together to compare the results of their separate study, and to quicken one another's minds by mutual suggestions and corrections, they are not likely, on the one hand, to be in accord in their understanding or their teaching of the lesson they are to teach; or, on the other hand, to be severally as well prepared for their teaching as if each one of them were possessed of the best thoughts and the wisest preparations of all. In fact, without a teachers'-meeting a Sunday school at its best is not so much one school as it is an aggregation of schools; each class being a little school by itself, without the gain which might come from the shared labors and attainments of its immediate neighbors.

THE MODEL TEACHER.

The artist seeks and studies with care the best and most perfect models. The Sunday school teacher may well imitate the example of the artist. We want the very best model that we can obtain. Where shall we find this? In Jesus alone is the perfect standard to be obtained. He is truly the Prince of teachers. Let us learn from Him.

1. He was a *patient* teacher. How often he had dull pupils! His chosen disciples often failed to understand his meaning. Still how gentle and kind his rebukes, and how patiently he instructed them in the mysteries of his kingdom.

2. He was a *wise* teacher. He led them along step by step. "Many things" he deferred until they could bear them.

3. He was an *illustrative* teacher. He taught in parables, in tender and beautiful similes. He drew his illustrations from nature, from the most familiar scenes and occupations in life.

4. He was a *faithful* teacher. He kept back nothing that his hearers at that time ought to have known. He gave ample attention even to a single auditor.

Patience, illustrative power, wisdom and fidelity; these were the conspicious traits in the teaching of Jesus. These are the elements of power in the successful teacher of to-day. The school of Jesus has never been closed. All teachers may sit at the feet of the Great Teacher.

EXPERIENCE.

Many things may be learned by definition. Books can teach us many. But all life's best and sweetest things, all on which we rest most securely, all which are most vital to our peace, are learned by experience.

Only seeing can tell us what it is to see. Nothing but hearing can make us understand sound. And we must thrill beneath the power of life and love before we can form an idea of what either means.—*Christian at Work.*

INTERNATIONAL S. SCHOOL LESSONS.
1889. Fourth Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 1. October 6th.

THE TRIBES UNITED UNDER DAVID.—2 Sam. 5: 1—11.

GOLDEN TEXT.—Behold, how good and how pleasant it is for brethren to dwell together in unity.—Ps. 133: 1.

At the death of Israel's first king—Saul, the nation was divided—broken up into a number of little fragments, which floated about precisely as the pieces of a wrecked ship are dashed against each other by the waves. David made inquiry of the Lord and was told to go to Hebron to be formally anointed king. Here the tribe of Judah came and made him king, over which he reigned seven and a half years, part of which time Ishbosheth, son of Saul, reigned over the northern tribes. The history of this period is found in chap. 2—4.

God's people were not to be a divided people. They were to be one, dwelling together as brethren under one ruler. He had chosen David to be king, but until now the people were not prepared to receive him. The time had now come "that all the tribes of Israel came to David," and asked him to become their king, v. 1.

I. *David King over all Israel*, v. 1—9. Representatives of all the tribes, numbering about 341,000 armed men, with a perfect heart came to Hebron to make David king. They urge three reasons for this movement: (1) The tie of relationship.—They were of one common descent, and should therefore constitute one people—one kingdom. (2) David's ability to lead the people. He had shown himself a competent warrior, and leader of the people. (3) That the Lord had designated him as shepherd and leader. By this time it was generally known that Samuel had anointed him by the direction of God. David made a covenant with the people, a three day's sacrificial feast was held, and David anointed king over all Israel. See also 1 Chron. 12, 39, 40.

The people being thus united, David set about to find another place for his capital. He and his men went to the place then known as Jebus, a city of the Jebusites, a heathen nation still in possession of part of Canaan. The Jebusites seemed so secure against the attack of the Israelites, that they tauntingly said, that the lame and the blind should defeat them. The place however was captured. David made his home there and called it the "city of David"—Jerusalem. David had not to come to the throne by any wrong method. He was faithful, attending to his duties after his first call; he contentedly ruled over the tribe of Judah until the time had come for him to be placed over much. (1) Those who are faithful in their smaller spheres, become prepared for, and find invitations to larger spheres. (2) Where there is contention and divisions in one body or congregation of people, their enemies will hold forts in their midst and there can be no progress. But how good and how pleasant it is for brethren to dwell together in unity. It is good for their own governing and for success over their enemies, and it is pleasant in progress and prosperity.

II. *Progress of the Kingdom*, v. 10—12. The people in their reunited state with filial feeling toward all, with one heart toward their wise king, were in a position to prosper. David went on. His ambition was not to be king but to rule for the prosperity and welfare of the people. Grew great. While he was advancing the people, he was also advancing in honor. This was due to the fact that the Lord God of hosts was with him.

Lesson 2. October 13th.

THE ARK BROUGHT TO ZION.—2 Sam. 6: 1—12.

GOLDEN TEXT.—The Lord loveth the gates of Zion more than all the dwellings of Jacob. —Ps. 87: 2.

The kingdom was now firmly established, with the capital at Jerusalem—Mount Zion, and David on the throne for about six or seven years; in which time David's palace was build and Jerusalem fortified. The Ark of the Covenant was however still at Kirjath-jearim, where as we learned in lesson 3, third quarter, it was brought when rescued from the Philistines who had captured it in battle. In this lesson we learn how this sacred instrument was brought to Jerusalem. The ark was the symbol of the divine presence, while the law in the ark taught that "the centre and heart of all things is righteousness." By this God ruled his people; by the same they were to worship God and be successful as a people; the mercy-seat revealed Jehovah, as a God ready to pardon, thus opening the way to righteousness by the forgiving love of God.

I. *The Ark on the Way to Zion.* David with 30,000 men went to Kirjath-jearim or Baale, (its ancient name) to fetch the ark. The ark was set upon a cart to be brought to Jerusalem. David generally acted wisely. How it was that he here with the people made such a great mistake we do not know. It was right to bring the ark, but wrong to bring it the way they did. The ark should have been carried by hand, by the Levitical family of Kohathites, (see Num. 4: 14; 7: 9). Perhaps David was so sure that what he was doing would meet with God's favor, that he failed to look into and inquire after God's will. He and the people however learned the terrible lesson before they were at their journey's end. Uzzah and Ahia the sons of Abinadeb, in whose house the ark was kept and who had been guardians of the ark went along, Ahia going before probably to guide the oxen, while Uzzah walked by the side to

watch the ark. The procession was one of joy and gladness, till they came to Nachon's threshing floor. Here they were reminded of and had to suffer the consequences of their mistake. Uzzah was smitten for his error. The error consisted in touching the ark, which was the symbol of God's presence; none could look at, much less lay hold of it without peril of life. We may be apt to look on this as a severe judgment, but we must keep in mind a few facts which will enable us to better understand God's doings. (1) Uzzah was without excuse; he should have known the ark as a representation of God. If familiarity with the neglected ark had bred indifference he was responsible for it. (2) Uzzah stood in a representative position. His sudden death was God's call for repentance to king and people for neglect of His law. (3) It was the inauguration of a new era of religious worship, after a long neglect by the people. It was necessary at the outset to prove to the people the need of exact obedience and hence careful study of God's law. This incident cast a gloom over the whole festivities. David was displeased—disturbed, at his sudden disappointment in restoring the true worship of God. He was filled with holy fear oward the Lord.

III. *The Ark with Obed-edom.* David would not remove the ark to Jerusalem but carried it aside into the house of Obed-edom, a Levite; here it was kept three months in which time the people devoted themselves to the study of God's law concerning the ark, and receiving a deeper reverence for the institution of religion. The household of Obed-edom was abundantly blessed while the ark was there. This showed to Israel that the ark itself did not bring death but blessing. Death came from disobedience, the blessing from reverence for God. We do not read of any blessing upon the house of Abinadab during the 70 years that the ark had been there, while here the stay of three months brought rich blessings. We may well believe that the reason was in the two houses, and in the spirit in which they received the ark. God is everywhere, near every person to bless. One feels his presence and is blessed, another does not know that he is near. God's word may be in a house as a dead letter, or it may be a guide, a light and a blessing beyond measure.

III. *The Ark Brought to Jerusalem.* The fact that Obed-edom's house was blessed, impressed David with the truth, that while disobedience brings a curse, the greatest blessing rests upon having the ark of God near. He went and brought the ark to Jerusalem with great rejoicing, see 1 Chron. chap. 15 and 16.

Lesson 3. October 20th.

DAVID'S THANKSGIVING PRAYER. —2 Sam. 7: 18—29.

GOLDEN TEXT.—In everything give thanks; for this is the will of God in Christ Jesus concerning you.—1 Thess. 5: 18.

Without doubt David spoke this song of thanksgiving soon after the incidents of last lesson. The people were united, the ark was on Mount Zion, the kingdom was fairly established and religious services were resumed. There was peace with the surrounding nations. Under these circumstances David felt a desire further to advance the worship of God by erecting a house for God. He could only feel happy in his magnificent palace when he had fitted a temple for Jehovah. He consulted the prophet Nathan, who was favorably struck with the idea, but afterward through revelation from on high he advised David differently, promising him that his son after him should build the proposed house unto the Lord. This message caused David to rejoice greatly, and brake out in a song of thanksgiving of our lesson to-day. It divides itself into two divisions:

I. *Thanksgiving.* David went into the tent where the ark was, where he could meet and commune with God. His thankful heart gushed out, (1) For the promise of blessing upon one so unworthy. "Who am I? What is my house?" Here is true humility. To David the contrast between the Lord God and himself a weak sinful man was too great. This is the feeling of every real thanksgiving heart. He who knows God as he is, and compares himself with Him, feels truly humble and ready to break out in thankfulness for God's blessings. (2) For God's guidance in the past. "Thou hast brought me hitherto." All that David was and all he had, he owned to God. Under His direction, blessing, and guidance he came into possession of the honorable position he held. The truly trusting soul, though he may not hold the high position David did, asscribes his all to the guidance of God. (3) For the future hopes. The blessings already experienced, though great in David's mind, were but small in God's sight compared with what he had promised him for the future. God had spoken of his house for a great while to come; even forever. Our temporal blessings, though we must receive them with great thankfulness, are but shadows of what God has promised for the future of the faithful. His thankful heart contemplated. (1) The Dignity of God. What could he say more; words were utterly insufficient to express the feeling of his heart but he was aware that the Lord knew his heart. The promise and the gift showed the dignity of God. The promise and gift are only fully realized in the love of God in Jesus Christ. David was convinced that there was none other God but the Lord. (2) The high calling of his people. No other nation is like God's people. They were God's people, serving and worshiping him; guided and blessed by him. They were a redeemed people. God himself had redeemed them from Egyptian bondage. They were to manifest God's goodness to the world, "make him a name." Through them He would do great things. Such were the contemplations of David concerning God's people of old. Such is the high calling of God's people in our time. He has redeemed them in Christ; they are to manifest his goodness to the world; for them he is doing great things.

II. *Prayer.* David not only feels thankful, but he feels it his duty to call upon God in prayer. Not that he doubted God's promise, but to express his desires and hopes. He prayed. (1) That the given promise might be verified. (2) That God's name be honored. (3) That the kingdom, as was promised, might be an everlasting kingdom. The prayer was answered; a dynasty was established in David's line culminating in Jesus Christ, the eternal king. The faithful ones are the subjects of the kingdom. True prayer is not one of doubt or fear, but one of full reliance on God's promises; one to the honor of God's name, and for the promulgation of his kingdom on earth.

Lesson 4. October 27th.

SIN, FORGIVEMESS, AND PEACE. —Ps. 32: 1—11.

GOLDEN TEXT.—Therefore being justified by faith, we have peace with God through our Lord Jesus Chrrst.—Rom. 5: 1.

We now take a lesson from the Book of Psalms, the Hebrew hymn book. Most of the Psalms were written by David, and as this Psalm belongs to the period in Jewish history we have been studying and relates in particular to a sin of David as King, it is proper to study it in this connection.

The great crime of David's life is recorded in 2 Sam. 11. It was the double crime of adultery and murder; besides it was a sin against God amounting almost to treason,—2 Sam. 12: 9, 10, David had been reminded of his sin; he acknowledged and confessed it; it was forgiven him; and now this Psalm is an expression of the feeling he had experienced upon the forgiveness. It is a song of forgiveness and peace. We consider:

I. *The Blessedness of those Forgiven.* v. 1, 2. In these verses sin is spoken of under three appellations so as to include the whole idea of sin in all its manifestations,—transgression, sin, iniquity. Transgression is doing what is prohibited; sin is not doing what is commanded; iniquity is moral distortion or perverseness. As there are three appellations of sin, so there is here given a three fold blessing of forgiveness. The trinity of sin is overcome by the trinity of forgiveness,—forgiven, covered, not imputed. Forgiven literally means take away. The word always refers to atonement by vicarious sacrifice. Covered,—hidden from sight of God, not remembered against us by Him. Not imputed,—not reckoned as debts are in the creditor's book to be collected in due time. Forgiveness is a blotting out of those debts. In Jesus Christ God has blotted out or will forgive, cover and blot out all our sins. Such is the experience of the truly blessed.

II. *The Blessedness Exemplified* in David's own experience, v. 3—7. He gives an account of his experience, (1) in hiding his sin, (2) in acknowledging his sin, (3) in finding God as a safe hiding place. While he kept silent, or was trying to cover his sin, he suffered extreme distress of mind and body. He felt that God's hand—his power and influence was against him, and was bringing punishment upon him. He felt like a tree whose moisture or sap is dried up or as a field whose verdure is burnt up by a drought. His joy, delight, and spiritual life faded and languished. In this way God, who loves man, convinced him of sin.

He acknowledged his sin, laid bare his iniquitous heart, and confessed his transgression unto tho Lord, and he experienced forgiveness. So God is ready and willing to forgive every one thus coming to him. To receive forgiveness and experience true blessedness, sin must be acknowledged, the wicked heart laid bare and trangression confessed. For this, since God has proved his love and readiness to forgive David, every one that is Godly—religiously disposed, shall pray in the time when God may be found, which is the day of grace. Floods of great waters—the troubles and distresses of the guilt of sin and fear of punishment will not overwhelm him who has found forgiveness. David had found the forgiving God; also a safe hiding place to shield him from present and preserve him from future troubles. The child of God not only finds forgiveness but also a safe hiding place in Jesus.

III. *The Influence of David's Experience upon Others,* 8—11. David, having passed through bitter experience of sin, and joyful experience of forgiveness, was able to instruct and guide others in the way. The expression, "I will guide thee with mine eye," is as much as to say that what he is telling is true and if heeded will direct in the right way. It is telling what way to take to reach a certain place. David experienced and is now telling the way from sin to peace. Let us all heed his guiding eye. So Jesus teaches us the way we should go to eternal happiness. He is guiding us with his eye. Let us follow him. One of the joys of forgiven sin is the privilege of giving wise counsel and warning to others. Those under the influence of sin are like irrational animals, they must be held and led with force. Many sorrows shall be upon those who remain in sin, while those who trust in the Lord shall be encompassed with mercy. Trusting in the Lord as a hiding place implies that sin has been confessed and forsaken and mercy in Christ accepted; this is peace, peace indeed. Such can be truly glad in the Lord and rejoice.

A little bit of patience
Will make the sunshine come;
And a little bit of love
Will make a happy home;
A little bit of hope
Brighten a cloudy day,
And a little bit of charity
Make glad a weary way.

Don't carry the whole world on your shoulders, far less the universe. Trust the eternal.

MARRIAGES.

GOTTSHALL—HECHLER.—On September 7, 1889, at Schwenksville, Pa., by W. S. Gottshall, William C. Gottshall and Miss Amanda Hechler, both of Lederachville, Montgomery county, Pa.

MARSHALL—LEGGETT.—On September 18, 1889, in Philadelphia, by N. B. Grubb, assisted by Rev. H. F. Aston, Joseph Marshall, editor of the (Philadelphia) *Evening Telegraph*, to Miss Laura Virginia Leggett, formerly of Portsmouth, Va., all of Philadelphia.

DEATHS.

TATTERSALL.—In Philadelphia, Pa., of a complication of diseases, on September 6, 1889, Hiram, son of George and Sarah Tattersall, aged 10 years and 5 months. Funeral services by N. B. Grubb.

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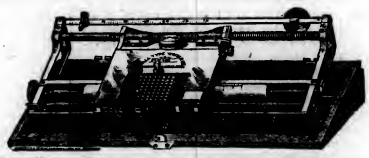

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THE MENNONITE.

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

BE ON THE WATCH FOR JESUS.

Be on the watch for Jesus!
Hear what he hath to say
From hour to hour; and he will shed
His light upon thy way.
For every swift-winged moment,
His messenger shall be
Bearing within its narrow bounds
Some word from him to thee.

Be on the watch for Jesus,
And thou shalt learn to trace
His faithfulness, when clouds conceal
The brightness of his face.
And in the humble path assigned
By his dear hand to thee,
Shall room be found to know thy Lord,
And serve acceptably.

Be on the watch for Jesus!
Be careful lest thou miss
One tiny token of his love,
His presence or his grace.
He toucheth thee at every point,
In common things, or rare;
Go forth to meet him, dearest heart!
Thou'lt find him everywhere.

Be on the watch for Jesus!
Until thy vision keen
Grow quick to recognize his form,
To other eyes unseen.
Oh! keep thy heart for him alone,
And so shalt thou abide
Beneath his shadow, with his love
Forever satisfied.

For the Mennonite.

CHARITY OF TO-DAY.

BY H. G. ALLEBACH.

It has already been a matter of wonder to me what the world would be at this moment had such a grace as charity been hitherto absent from the moral constitution of man. What a spectacle would history present had the idea of charity never been an active agent in the evolution and transformation of nations! For example, what kind of a nation would we be subjects of had not Washington and his band of heroes exerted their charity of patriotism! Hardly a free, liberty-enjoying one. Would not the heart-rending shriek of the slave-woman in answer to the crack of the merciless lash still be heard, had there been no Garrison, and Phillips, and Whittier, and Channing, and Giddings, and other philanthropic abolitionists, to bear for the slave's sake the mockeries, insults, taunts, and even tortures, of an incensed pro-slavery mob? In what a rudimentary state would our civilized race still be wallowing had not thinkers and inventors spent weary uncompensated hours during their lifetime thinking, planning, inventing, and at last dying, almost too poor to own a grave, in order that the mass of society might loll still more effeminately in their downy cushions? I am not overstating the case when I avow that we eat and drink, live sumptuously, and take our overmeasure of joy and comfort out of the pile accumulated in the sweat of the brows of a few self-sacrificing sons and daughters of Adam. We say that we live in a land of liberty. Do we know that this liberty is nothing but a natural outcome of the principle expressed in the great injunction, "Bear ye one another's burdens"? Can we not see that a land of liberty must be a land where charity prevails?

In the above words I imply that our present enviable condition has been the fruit of charitable efforts in the past. Need I add that the steady enhancement of this happiness in the future must also be regulated by charity? The millenium will be ushered in by the trumpets of triumphant charity. As devoted and earnest missionaries have denied themselves the comforts of "seeking their own," and have put their very lives to risk in charitable efforts to christianize the heathen, so future apostles must "take up the cross" and be registered as martyrs before they can raise the entire world from its fallen condition. Earth can never pay its evangelists. Earth can never recompense any of its benefactors. A national deed of charity is too enduring, yea eternal, a service to be satisfied with so flimsy and shallow a guerdon as money. Even a good name on earth can not completely avail. Eternal happiness alone can repay it. Nothing short of a heavenly reputation is its legitimate worth. And in order to earn this, the world's benefactor must refuse all earthly emoluments. If a nation is

to rise in the plane of its existence, a select few—God-appointed—individuals must offer their energies, if not their lives, in the service of State, without the hope of an earthly reward. The risk of the few insures the safety of the many; and these few are the world's benefactors. The tendency of history and historical institutions is toward the ultimate goal of universal civil liberty; and this implies the calling forth of self-denying charity as the grand factor for attaining such goal. Let the reserve energies of the Future therefore count Charity as their marshal and captain.

In the above remarks, I have paid tribute to national benefactors, who, being geniuses in generosity as well as in intellect, are bound to have a continent whereon to find room for their colossal enterprises. But now I shall shrink my circle of vision and shall search for benefactors who pitch their tents over a smaller compass, say a community.

Let us see—yes, there are to be found men who deem it a high privilege to raise the standard of existence in their own town. They work and sweat, and suffer inconvenience in order that its bounty may minister to the many, whom they claim as brethren. They cast their bread upon the waters, not thinking that it will come back after many days. They are pre-eminently charitable men, albeit they are often not accepted as such by those around them. Still contracting my circle of vision, I notice that every man, one by one, is charitable—charitable by inevitable nature. Whether it manifests itself by pitying the woe-begone, or nursing the sick, or being courteous to another's feelings, or surrendering self for another's benefit, or defending the weak, or feeding and clothing the poor, or in giving good advice, or by one of a thousand and one other shapes in which it may cast itself, it is charity that is the collective name for all these deeds of kindness. If it be true that none can be found who is charitable in all these phases it is likewise true that hardly any can be found who does not exhibit one or more than one of them. Charity (to give a broad definition) is any unrequited favor or kindness—anything which ends in loss to the donor, and a still greater share of gain to the recipient; and no man can help being both donor and recipient at some time or other. It follows as a natural consequence of thinking more of others than of himself. God's image, though greatly distorted, is still recognizable in even the worst human caricature, and can be deciphered nowhere as well as in deeds of charity. Men are charitable, no matter whether or not the capricious mood sometimes induces them to be otherwise. The only desideratum is that principle rather than impulse should actuate these kindnesses.

Let us see how men display themselves in times of war; how their benefice to their country amounts to nothing short of their lives. Is patriotism not a great deed of charity? Can even a pension for the remainder of his life compensate for the soldier's loss of a limb or a sense? Can government ever supply a widow the place of a husband by pensioning her? No, it must be out of love itself that men will die for their country. See how the women exert themselves in times of war and disaster. They illustrate true practical charity. The latest occasion for special demonstration of charity was the deplorable calamity in the Conemaugh valley. Every one is aware of the alacrity with which that heart-rending wail of those under tribulation was responded to.

Nor indeed is present charity confined to the alleviation of bodily pain and suffering. It reaches its blest hand into the spiritual. Religious persecution is a vice of the past whose delusion time has kindly corrected. It is a signal manifestation of growing charity that we have risen above the low plane of fanaticism, and over-radical bigotry, which several generations ago still burned at the stake, tormented by means of the stocks, the rack, the tread-mill, the pillory, and other hideous instruments of torture, beheaded at the block, enslaved and exiled, both those who dissented or apostatized from the recognized creed, and those who adhered to another. The annals of the Catholic church in Spain, England and Rome, and those of the Puritan sect in this country, will never be repeated. The new law is supplanting the old. Like a new star whirling into existence, whose light has not reached the orb of man for a number of centuries, so the new law of Christianity, the Golden Rule of Christ although born in the beginning of this age of the New Testament, did not flood humanity with its light until very recently. Before that time that Gospel which promised peace and good-will to all, was made the dread tribunal that sanctioned the carnage of the zealots of the middle ages, and the bigotry and intolerance of the modern era. But the light of that star of Bethlehem is now becoming more and more radiant. Each man now respects the other's conscience. Judgment is now left to Jesus Christ; and man has no authority to deny salvation to his fellow-man because the latter embraces a different creed. "Why is my liberty judged of another man's conscience?" is a question asked by, and of Christians at the present day. "Let not him that eateth despise him that eateth not," and "To him that esteemeth aught to be unclean, to him it is unclean," are passages, the more rigid observance of which has led to the religious tol-

erance of to-day. From the thirteenth chapter of first Corinthians we learn what it means to be charitable. Whether one's faith is sufficient to remove mountains or one's body to be burned, it will avail nothing if the charitable idea be not uppermost in one's motives.

But we have by no means exhausted the resources of our charitable endeavor. Accounts like that of the Good Samaritan are few and far between in the daily events of life. Man has not yet learned to forgive his enemies. He may ostentatiously fling a few coins into a beggar's hat, or pay his neighbor's debts, out of good will, but he is yet too proud to forgive his enemy. He prefers to let the wound of animosity fester, rather than heal it with the balm of peace. "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head." God's kingdom can not come to earth until man is willing to forgive his enemy. If we pray, "Thy kingdom come," we must endeavor to make earth congenial for the King of Kings to reign in it. This can not be done unless there is that absolute peace "which passeth all understanding" in and about us. But as long as we forgive not, all peace is impossible.

Let men be charitable toward others when out of their hearing. That is no charity that pretends to be your friend when face to face with you, but is your bitterest enemy when your back is turned. It is backbiting. Peace is never the child of a backbiting spirit. Hate the sin but love the sinner, should be the motto. The time is soon at hand when a man's mistakes will be regarded natural infirmities of the flesh coupled with the mental subordination of humanity, and not as guilty and punishable offences; and consequently arouse compassion instead of indignation. The business man will feel more inclined to forgive his debtor, some of his self-pride will abate, and he will see himself graduated on a close level with his unfortunate debtor. He will cease fondling the delusion that the world was made for him and that all other creatures are his vassals. He will find that the sole difference between him and his more unfortunate debtor lies in the fact that more of God's mercy rests upon himself. Depend upon it if you are rich and fortunate, it is God that has blessed you. It was not your wisdom and sagacity that secured you this plenty, for Heaven knows your many mistakes. If you are poor, God made you poor. Let the nabob then beware how he treats the poverty stricken in his power. Let him remember that whether rich or poor, both conditions come from God, are equal with him, and should therefore be regarded on an equal footing by man.

Let there be unity in religion! There is no charity in Christians hurling denunciation at each other's heads. Clerical sanctity too often deteriorates into priestly selfishness and jealousy. Why should I rage as the heathen when some soul on whom I doted joins not mine but another's flock? Why not be glad that the worldly wanderer has anchored at last in some haven of Christian faith, even though it be far from my own. The time is not far away when a man's opinions will be supplemented as well as graced by deference to another's, and an inkling of truth be present in each.

On that great day when the sheep and the goats shall take their respective places on the right and left of the Master and Judge, the question will not only be whether we fed or clothed Christ, or ministered to him in sickness, or came unto him in prison; but also whether we forgave our debtor's debt, were charitable to another's mistakes, and remained staunch votaries of the Golden Rule throughout our earthly career. "As ye would that men should do unto you, do ye even so to them."

FROM BEYOND THE SEA.

Reihen, Baden, Germany, Sept. 23, 1889.

BRO. GRUBB:

Since we crossed the borders of Switzerland and came to Germany we have been tarrying principally with our brethren in Baden. As the churches and places of meeting are very much scattered, it has brought with it the opportunity of traversing this part of the country pretty thoroughly, by rail and team. We have been favored with most delightful weather, so that we could be conveyed from place to place without any unpleasantness. We have everywhere been received with the greatest kindness and hospitality, and many of these dear people have a warm heart and interest in our welfare, and the welfare of our churches and missions in America. In a number of cases they have proved their warmheartedness by their offerings, both for Home and Foreign Mission. At the close of one of the services, a countess, who is not a member of our denomination, but an earnest-hearted Christian, contributed one hundred marks toward the erection of a house of worship for our mission in Indian Territory.

Germany, as well as any other country of the old world, has much that is new and interesting to the traveller from America. Among some of its chief characteristics are its odd and picturesque "doerfer" (villages) all roofed with tiling, and its ancient castles and cathedrals. A peculiar feature is that its peasants all live in villages and often

have their land from one-half hour to an hour distant from their homes. There are therefore no farm-houses scattered through the country, as with us, and their farming too is conducted on altogether a different system, because the labor-saving machines of America are not to be seen here. We happened to pass a large harvest field during the time of reaping, and counted from fifty to sixty men, women and children at work, some with sickles, some binding, and others gathering the sheaves, and others again gathering the ears of barley and wheat as they fell to the ground, and which would otherwise have gone to waste. This was, no doubt, a fair picture of an old-time harvesting, and it at once carried us back to the field where we see Ruth gathering up the ears of barley to take home for the sustenance of herself and her mother-in-law.

Another pretty sight which one frequently sees here, is the shepherd with his flock of sheep, leading them from place to place to pasture, and guarding them by day and by night from danger. By observing their habits closely, it helps us to understand more fully Christ's depth of love and care for us, and the meaning of His words, when He says, "I am the good shepherd; a good shepherd layeth down his life for his sheep." Yes, it is ever a blessed thought to know and to say, "The Lord is my shepherd, I shall not want."

Our journey hither took us through a number of towns famous in history, and among them of no little importance was Strassburg. We stopped off here and visited its world-renowned "Muenster" or cathedral. It was long before we saw the town, that the towers of this massive church were reaching, as it were, to the very skies. As we came nearer we saw its immense walls towering far beyond those of the highest houses, and appearing very conspicuous. Its height measures 465 feet from the street to the summit of the spire. It is a grand and imposing building, and Strassburg may well be proud of such an ornament whose history dates from the year 1179. To Protestants, the main point of interest in the interior is the large astronomical clock. This wonderful piece of mechanism is calculated to regulate itself for an indefinite number of years. It replaces a similar clock constructed in 1571. Spectators are attracted there at all times, but most especially at noon, for then the twelve Apostles move round a figure of the Saviour, and a cock which is perched on a pinnacle flaps his wings, stretches his neck and crows.

All along our way from Strassburg ruins of castles and watch-towers were scattered in great abundance, some of them dating from the time of Nero. How many a heart-rending scene and hidden mystery could be unfolded if these walls could speak! From the traces to be found, one may say, these were dens of wickedness dwelling in high places. As we were obliged to lie over a few hours in Heidelberg, we took advantage of the opportunity, and visited the castle there, which is said to be the most magnificent ruins in Germany. The building dates from the thirteenth century, but was extended from time to time, until in 1764, when it was struck by lightning and reduced to its present condition. In the cellar is the famous Heidelberg Tun, a monstrous cask capable of holding 49,000 gallons. It was constructed in 1751, and in time of thirteen years is said to have been filled three times.

From Heidelberg we had an hour's ride more, until we reached our destination, which was with Bro. Hege, editor of the *Gemeindeblatt*. It is with these dear people that I am making my principal stay while my husband is sojourning with our brethren in Russia. From there he writes much that is interesting and encouraging. During his short visit there he is almost overcrowded with services which have been appointed, and so is not able to furnish the readers of THE MENNONITE any present information. It is in his stead that I have sought to give you a little description of our experiences. May the Lord grant His blessing on it, and make us all more willing to be led and used by Him to His honor and glory and our eternal welfare. With kindest regards,

JENNIE A. BAER.

LOST IN SIGHT OF HOME.—A few months ago, during one of the severe storms that visited Colorado, a young man perished in sight of home. In his bewilderment, he passed and re-passed his own cottage, to lie down and die almost in range with the "light in the window" which his young wife had placed there to guide him home. All alone she watched the long night through, listening in vain for the footsteps that would come no more; for, long before the morning dawned, the icy touch of Death had forever stilled that warm, loving heart. The sad death was still sadder by the fact that he was lost in sight of home. How many wanderers from the Father's house are lost in sight of home, in the full glare of the Gospel light! They have the open Bible, overflowing with its calls and promises, the faithful warnings from the pulpit, the manifestations of God's providence, all tending to direct their steps heavenward, and yet from all these they turn away, waiting for the more convenient season, and are lost in sight of the many mansions.

The happier one's thoughts the pleasanter will be his reverie.

BISHOP TAYLOR, OF AFRICA.

Chicago has recently been favored by a visit from this remarkable man and missionary. All who have heard him must be deeply impressed and greatly stimulated by his presence and message. He has literally obeyed the Lord's command, "Go ye into all the world and preach the gospel to every creature," and has relied for support only on the companion promise to the above command, "Lo, I am with you always, even unto the end of the world." Bishop Taylor has preached the gospel first as evangelist in our own country for many years, then in South America, afterward in India, and now, as all know, is establishing missions in Africa. He bears testimony from his many years of experience to three great facts. First, the power of the gospel among all nations. Second, the faithfulness of the Lord to his promise of support, protection and guidance. Third, the advantages of self-supporting foreign missions. He takes Christ's original command to the twelve and the seventy as his great principle and Paul as the practical illustration of this. His missionaries agree not to expect any salary from this side the ocean. He expects eventually and soon that they shall be supported by the people among whom they labor. While congregations are being gathered they work with their hands, mostly at farming. The "transit expenses" are, however, extended to cover the first year while houses are being built and fields cleared and planted. When a church is gathered and asks for a settled pastor, he asks: "Do you want a man worth his chop?" (feed). They generally reply, "Of course." (Just like U. S.) "Well," he replies, "you provide the chop and I'll provide the preacher." Each African village has a "stranger field," the produce of which is stored in the house of the chief wife of the king. When a stranger comes and is received as a guest he is supplied from this store, the queen often preparing it herself. In this way Bishop Taylor and his missionaries have often been bountifully provided for.

"Africa," he says, "even on the coast, has not the pestilential climate commonly supposed. Persons having the beginnings of disease will soon succumb before it, as germs of disease are rapidly developed in the torrid zone; but healthy persons may and do live and labor as well there as in any new country. It is not worse than the Mississippi Valley was before extensive cultivation drained and rendered it what it is to-day. He has himself worked for hours in the sunshine without a hat. It is said the natives call him "the working white man" and "the well-digging white man." He attributes the great fatality among missionaries to their observance of rules of living prepared for them by physicians in London and elsewhere who never saw Africa. These rules forbid outdoor work, and this want of exercise gives opportunity for the inroads of disease. His theory is as follows:

The pores of the skin are the sewers of the body. They must be sleuced out frequently by copious perspiration. This is secured by outdoor work. To this he attributes his own health and that of others who follow his advice. When disease comes it is generally in the form of fever. His treatment is of the heroic kind. First a sweat and then quinine in large doses. He gives what is to many a new idea of the intelligence and knowledge and responsibility of the heathen. As to the soul, a future life and God, they know of and believe all this. In illustration he relates a story of a woman who was astonished at something they showed her and ran to her house shouting: "I want to die and go and tell mother what I have seen." As to their knowledge of God he quotes Rom. 1: 19: "That which may be known of God is manifest to them; for God hath showed it unto them." This he says is true of the Africans. They have idols, charms and amulets, but indignantly deny worshipping these things. These are only the media through which they approach God. He is known to them by various names. Bishop Taylor meets them on their own ground and preaches to them about this God whom they know. In defence of this he quotes Act. 17: 22, Paul preaching to Athenians about their "unknown God." Some of them he thinks find God without the aid of missionaries or teaching from the outsider. He mentions the case of a dying Koffer chief praying for hours to "Niswa" by which name he knows God, and expressed his belief that God heard such prayer. "Why then send missionaries if they already know God?" Answer, because the Lord so commands. And this is a true motive for all Christian labor to please Him. Sentiment, and pity, and emulation, and success, and enjoyment of the work, at best, secondary and generally evanescent motives. But obedience, which is love in action, "never faileth." As to the spiritual state of the heathen, Bishop Taylor says that the latter part of the same first of Romans describes them. All who are not infantile spiritually "are without excuse;" they are wilful renegades from God. "Because that, when they know God, they glorified Him not as God, neither were thankful; but became vain in their imagination and their foolish heart was darkened, and changed the glory of God into an image made like to corruptible man and to birds and four-footed beasts and creeping things." He

declared that the idea of second probation for those who know as much as African heathens is preposterous.

The Mohammedan missionaries who are graduated by hundreds annually at their great seminary at Cairo are overrunning Africa. They have covered the north half and east coast and are now penetrating the interior and the west. It seems a race between Mohammedanism, rum and the gospel for the possession of Africa. The same ship that carries the missionary carries the rum, and from the same lands. Bishop Taylor has established thirty-two mission points within three years. All is paid for to date. He declares as false the statement that they are in debt. They have secured a steamboat which is now being carried piecemeal above the rapids for use on the Congo. Bishop Taylor will doubtless visit other points while here and all who want a spiritual stimulant should go and hear him.

A REPROOF FOR SIN.

In one of the numbers of the *Christian Advocate*, C. C. McCabe calls the attention of Christians to the Scripture command, "Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him." He remarks, "how it would diminish profanity, for instance, if every time a man should swear on the streets, on the cars, or in depots, he should be sure to call up some witness for Jesus;" and he mentions a case in which he says, "I knew John H. Vincent to reprove a swearer so powerfully, and yet so tenderly, that he not only subdued him, but melted him to tears. It was in a railway station. The room was full of passengers waiting for a belated train. A man, probably slightly intoxicated, was shocking everybody with his profanity. Suddenly Dr. Vincent began to sing:—

'Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!'

"The song ceased. Perfect silence reigned. The swearer was reproved. After a time he came to Dr. Vincent and said:

"'Could I see you a moment outside?'

"They went out together.

"'How came you,' said he, 'to sing that hymn just now?'

"The doctor replied:

"'I heard you swearing, and I thought I would let you know there was somebody there who loved the name of Jesus.'

"'That's very strange,' said the man. 'My sister when she was dying sung that very hymn, and she made me promise to meet her in heaven. Could you pray for me?'

"Down in the snow they knelt together, and the doctor prayed for the penitent man, and asked that he might have grace and strength to keep his vow.

"The train came. They were separated, to meet no more, in all probability, till they meet in eternity.

"Disciple of Jesus, stand up for your Master. Bear his reproach. Confess his name before men. The hour is rapidly approaching when a glance of recognition from Jesus will be more to you than all the wealth and honor of this world. And He has said, If ye confess me before men, I will confess you before my Father and his angels."

This incident is an interesting illustration of faithfulness in reproving sin; and the concluding remarks as to being willing to "bear the reproach of Christ," and to "confess his name before men," are worthy of being kept in remembrance; yet in their practical application, it is needful to be on our guard, that we do not enter upon services which are really not required of us; for in so doing we may injure rather than help the good cause, and that we do not imitate the methods of action, which may be appropriate enough in others, but are not adapted to our training or views. He who is fervent in spirit to serve the Lord, and watchful to do his duty as it presents, is not likely to go far astray in these matters. He will be sensible of the gentle drawings of the Lord into such services as it is the Divine will he should perform; and if his own will is sufficiently humbled, will be strengthened to perform them in such a manner as to bring peace and comfort to him.

THREE STEPS UP.

John Huss came preaching salvation by faith and was martyred, his bones burned to simple dust. This laid the foundation on which God has builded for the ages.

A century later Luther shook Rome to the center by the war-cry—justification by faith—the first step upwards.

Then came John Calvin; fixing his eye on the Ruler of the universe and bowing his head, he said, "I am a *servant* of God." This is the second step upward.

Then came John Wesley; catching a glimpse of the Fatherhood of God, he cried, "I'm a child of God."

This is the third step upward. It is as a little child that we inherit the kingdom.

Nothing is more common or more fatal than grasping at an advantage at the cost of ten times its value.

WHAT LITTLE THINGS WILL DO.

BY M. A. KIDDER.

A crumb will feed a little bird,
A thought prevent an angry word,
A seed bring forth full many a flower,
A drop of rain foretell a shower!

A little cloud the sun will hide,
A dwarf may prove a giant's guide,
A narrow plank a safe bridge form,
A smile some cheerless spirit warm!

A step begins the journey long,
A weak hand oft outwits the strong,
A gull defies the angry sea,
A word will set a captive free!

A hornet goads the mighty beast,
A cry of "fire" breaks up a feast,
A glass shows wonders in the skies,
A little child confounds the wise!

A straw the wild wind's course reveals,
A kind act oft an old grudge heals,
A beacon light saves many a life,
A slight will often kindle strife!

A puff of smoke betrays the flame,
A pen stroke e'en will blight a name,
A little hand may alms bestow,
A message small bring joy or woe!

The widow's mite a great gift proved,
A mother's prayer has heaven moved,
"Then let us not," the poet sings,
"Despise the gospel of small things."

IRREPRESSIBLE PREACHERS.

A few years ago three Primitive Methodist preachers went to a mission town in Worcestershire, England, and when they commenced the service, there were present a magistrate, a clergyman, and a constable. The constable was ordered to take the preacher down, and took him down, and put him in prison; but there was immediately a second one up preaching away. The magistrate ordered the constable to take the second one, and then the third one was up preaching away. He had orders to take the third, and he put them all three together into the prison, but they made considerable noise there. The magistrate went to the constable, and he said,

"What a noise those men are making; go and separate them, and do not let them make a noise like that."

So the man went in and separated them, and he put two of them into a cell with a robber, and they preached the gospel to the robber. They preached to him, and they prayed with him, and they got him converted. And there was more noise than ever now. The magistrate said:

"I told you to separate those men."

"Well," he said, "I have separated them."

"Separate them again, then."

"Well," he said, "if I separate them again they will all get it. That robber is as bad as they are now."

THE ATHEIST'S PRAYER.

When I was a boy away in the mountains of Pennsylvania, I knew an old infidel who was anxious to argue against the existence of God. That is what infidelity hates—the existence of a God. A young preacher, against the warning of friends as to his abuses and obscenities, resolved to see that blatant scoffer, and confront him with the truth of God.

The skeptic was soon vociferating against the idea of there being a God. He was sitting in his saw-mill, just over the lever that lifts as the saw leaves the log, and while denouncing the doctrine of a deity that lever spring, catching him under the heels, flung him backward and downward headlong into the stream.

As he plunged, however, he shrieked out as loud as he could yell, "God have mercy!"

The preacher ran around, waded into the water, and drew the struggling man ashore. Said the pastor, "I thought you did not believe in a God?"

As soon as the infidel stopped struggling, he said in a subdued voice, "Well, if there is no God, there ought to be, to help a man when he can't help himself."

WHY NOT AN INFIDEL?

"I once met a thoughtful scholar," said Bishop Whipple, "who told me he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things: 'First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone-blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned on an unseen arm as calmly as a child goes to sleep on its mother's breast. I knew that it was not a dream. Third, I have three motherless daughters. They have no protection but myself. I would rather kill them than leave them in this sinful world, if you blot out from it all the teachings of the Gospel.'"

The man who has reached a condition of perfection must suffer for room to develop in.

If thou art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself.

THE MENNONITE.

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PHILADELPHIA, NOVEMBER, 1889.

THE MENNONITE is now in its fifth year of existence. Its influence and usefulness is acknowledged within the bounds of its field in the interest of which it was called to have its being—the church, whose name was selected to be its title; it has won respect and a sphere of acknowledged usefulness outside its limits—to work for the upbuilding of the Master's kingdom at large. Kind words of encouragment have been received unsolicited and from sources least expected, while substantial aid was given by many. The fact that the publishing committee has been re-elected at our late conference is evidence of the recognition of the past efforts in behalf of the church, and gives renewed enthusiasm to behold and utilize is prerogatives. But to be successful in the future we need the hearty, active, co-operation of all the friends and supporters. Each one can help us in some way or other. While with gratitude we can point to direct good results of the humble efforts of the past, we regret to be obliged to say that the financial support is not yet sufficient to make THE MENNONITE self-supporting. If two hundred new subscribers will be added during the coming year, that difficulty will have been overcome. This will be easily accomplished if all will give a helping hand. To do this allow a few friendly hints:

1. Assist in circulating the paper, in and out of the church. The field is very large. Let the ministers and active laymen take the work in hand. Tell the people of the paper and ask them to subscribe. Show them how each can thus work for the Lord. Instead of telling the people what not to do, tell them what they shall do, and you will be surprised at the result.

2. We need the assistance of persons who have the aptness to write short and spicy articles and paragraphs; some of the best talents lie hidden in many of of our laymen and sisters.

3. Send us the church news. We wish to tell our readers what is going on in the church. Let the items come to us from all the different branches of church work, and then arouse the many who still repose in lethargy. Give us reports of baptisms, special meetings, and work of the various auxilaries of the church; and Sunday-school work.

4. Send us the information of practical church work. You can give a great deal of information sometimes on a postal card.

5. Pay your subscription promptly—it is only fifty cents a year, and help all you can so that when the committee presents its statement a year hence, it can be added, "THE MENNONITE is self-supporting." G.

COMMUNION SEASON.—This is the time of the year when in most of our churches the Lord's Supper is celebrated. In several of our churches a number of young persons have made application for baptism and will be received as members of the church. It is encouraging to see and hear that the work of the Lord is prospering, and that the young are willing to accept Christ and be accepted by Him.

FOR A CHURCH IN INDIAN TERRITORY.—Brother Herman Suderman, missionary treasurer of our General Conference, reports that the sum of forty dollars has been paid into the treasury towards the erection of a mission church in Indian Territory. Brother H. R. Voth, our mission superintendent at Darlington, I. T., in his late report to the Mission Board, recommends the erection of a church building at Darlington.

THE NEW MISSION HOUSE AT CANTONMENT.—The work at our new mission house at Cantonment, I. T., is progressing. From accounts received some weeks ago we learned that the building was then under roof and almost ready for the plasterers. Our people there expect by the help of God to be able to celebrate Christmas in the new building. This new building when finished will present quite a contrast to the old rickety picket houses thus far used, and we have reason to hope that through it a new impetus will be given to our work at Cantonment.

OBITUARY.—From the *Herald of Truth* we learn of the death of David Habecker, the oldest minister in the Mennonite church. He died on September 7th last, at his home in Wheatfield township, Niagara county, N. Y., in his 99th year. Bro. Habecker was born in Lancaster county, this state, August 5, 1791. In the year 1830 he moved his family to the place above stated. Here he purchased a farm and lived on it until he was called to his eternal reward. Having been ordained a preacher of the gospel in his native home, he soon gathered a little flock around him in his new home and ministered to his people for more than fifty years. He was somewhat eccentric in some things, but always appeared to be honest and devout. He was a man with a strong constitution and remarkably healthy until about a year ago he had the misfortune of falling, whereby he sustained severe injury from which he never recovered. Beginning of June last the writer of this article had the pleasure of calling on the aged and then feeble brother, but his hearing and thinking faculties were so impaired that we could not engage in a conversation. But he then assured us of his faith and confidence in his Savior, and manifested a strong desire to go home. He seemed like a shock of corn left in the harvest to be gathered in the last hours of Autumn, and so it was when the last of the summer fruit was being gathered, the Lord too called him "up higher." Peace to his ashes. GRUBB.

Any one who has ever tried to grope his way in a dark room or yard, knows how astonishingly easier it grows the moment one's face is turned toward the light. It makes little difference how faint the light is—the weakest glimmer afar off—its helping power is wonderful the moment we cease to insert our opaque selves between it and us. To be honestly, wholly willing to know God's will and to do it, is to many souls a turning of the face toward the light. Take yourself out of the way, sister, turn sincerely toward the light, take the single step you can see to take, and the tangled path will grow clear.—*The Message.*

Hoping for the best will make the worse none the easier to bear.

CHURCH NEWS.

MINISTERIAL CONERENCE.

The ministers connected with the Eastern District Conference convened in the church at Boyertown, Pa., on Monday, Sept. 30, last, and spent a very pleasant and we trust a profitable day. The conference was opened with devotional exercises by A. M. Fretz, who was appointed moderator of the session. 2 Cor. 3: 4, to chap. 4: 10, was read, which formed the basis for the opening remarks.

After reading of minutes by the secretary and approval of the same the organization was concluded, by electing A. B. Shelly, German secretary, and N. B. Grubb, English secretary.

The first subject on the programme, "The Threatening Dangers of the Ministry," was discussed in a paper, prepared and read by N. B. Grubb. This subject, based on 1 Timothy 4: 16, elicited quite an interesting discussion in which the different ministers present participated. After a prayer by C. H. A. v. d. Smissen, conference adjourned until the afternoon.

The afternoon exercises were opened with devotional exercises, when A. H. Gottshall opened the second topic, "Biblical Fear" as presented in Acts 10: 35; Luke 12: 32; 1 John 4: 8. The various phases of fear were presented, showing how Biblical Fear is the fruit of love to God. Fear to offend God is holy fear. Filial love to God removes all fear and makes the child a true and faithful child. Bros. Shelly, Grubb, Oberholtzer and Fretz took part in the discussion. W. S. Got shall, who had been appointed to open the discussion of the third topic, "Manifestation of Christ," was absent on account of other engagements. On motion it was resolved to continue the subject and request Bro. Gottshall to present his paper at the next conference.

A. B. Shelly then read a paper prepared by J. S. Moyer, on "How can Christian parents induce their children to read the Bible, pray, and exercise themselves in Godliness."

"How to train our young members in active work for the Lord," was ably discussed in a paper by A. B. Shelly. The Y. P. S. of C. E. received a good share of attention in the paper, and at the request of the writer Bro. v. d. Smissen delineated the work of the society as carried on by the societies in his charge. On motion it was resolved that Bro. Shelly's paper be published in the *Bundes Bote.*

A paper on "Lukewarmness in the Christian church and how to cure and escape from it," was prepared and read by C. v. d. Smissen. The paper was a very carefully prepared one, and was listened to with interest. The discussion was continued by Bros. Fretz, Shelly, Rev. Freeman and others.

The next Conference will be held in the Deep Run church, on the third Tuesday in January, 1890, and N. B. Grubb was appointed to preside.

Adjourned with prayer by Rev. J. E. Freeman of the Reformed church. May God bless the deliberations of the day, that not only the assembled ministers may be edified, but that the congregations might be benefited likewise.

N. B. GRUBB, Clerk.

MISSION DEPARTMENT.

FROM OUR MISSION FIELD.

Extracts from the Reports of our Missionaries for Second Quarter, 1889.

DARLINGTON.

The chief event of this quarter was the mission and baptismal services in Halstead on May 5th. With joy and thankfulness I look back upon the same. It was a mile-stone in our mission work. In company with six Indian children I started on April 19 for Halstead, where we arrived on the 21st. I remained two days in Halstead, and then drove with Bro. Krehbiel to Alexanderwohl to attend a mission festival. Here I remained a little over a week, in which time I had opportunity to visit and preach in different congregations. In the beginning of May I again went back to Halstead, where I had during the few days following a number of talks with the young converts from heathenism, concerning their approaching baptism, in which I tried to impress them with the solemnity of the step they were about to take, and the duties that would follow. The baptismal services made upon myself a deep impression, and gave me, as I hope, a lasting blessing, for which I am very thankful to the Lord. I know not when I felt so unworthy and so highly favored. May the Lord soon grant us many more such blessed days.

Though I was absent but a few weeks, I found many changes on my return. Oklahoma was settled, new towns had sprung up, our Indians had received a new agent, etc. I am afraid the proximity of the new towns to our mission stations will have a bad effect upon these people. With great sorrow I must already see that here and there some go into the places of amusement. I very much hope that, at least on the farms here in the vicinity, a number of our Mennonite brethren will settle, so that in course of time a Mennonite congregation may be organized here. The beginning for such a settlement is already made right on the border of the reservation, and it is to be hoped, for the sake of this people, that more of our brethren will come. I need hardly show that it would be a greater advantage and blessing for the Indians and for our mission work, if there existed in the vicinity of our station, bordering on the reservation, a solid Mennonite congregation, instead of a mixed frontier element.

Our new Indian agent seems to be a suitable man. He has in the short time of his stay here won the respect of all who know him. He manifests a warm interest for our mission, and he and his wife frequently visit us.

A number of young people have again returned from Carlisle. One of them, who six years ago attended our school, came yesterday and desired to live and work with us. He showed in his conversation how their teacher at their departure advised them to work, and how he had formed the resolution to be steadfast and remain "on the white man's road." I told him he could stay with us, but could not run about at nights. This did not suit him. He told me they had for six years been deprived of their liberty, and their people and practices demanded that they should now engage in the social customs of their people. He was already told that his ponies would be shot if he kept himself so secluded; which however was nothing more than threats, as the Indians very well know that the agent would not allow that. I showed him that notwithstanding all good resolutions, he had already given Satan his little finger, and that he would in a few months allow his hair to grow long, wear a blanket, and hardly give me an answer if I spoke to him. I referred him to a number of young people, with whom he was acquainted, who had stood just as fast, but who under the same influences under which he would give himself soon went back. He became very much affected and thoughtful, and came this morning to work for us, but gets his meals from relatives of his living near here. He is a nephew of the late chief Powder Face, and an intelligent, and, as I believe, a faithful young man. I am in hopes that I may probably in the near future get him as an interpreter. His name is Francis Lee.

The work went its usual quiet course during this quarter, and the Lord has kept sickness and other unusual disturbances from us, for which we humbly thank him. Both my children are well. Small Bertha lately had an attack of fever, and was very sick, but is now well and lively.

Commending ourselves and our work anew to the prayers of the worthy Board, I remain with regards, your

H. R. Voth,
Supt. of Men. Missions.

J. H. Schmidt, teacher at Darlington, reports that the number of scholars during the quarter ranged between 40 and 50. Two ran away. The Sunday-school was held as formerly, but Bro. Voth had for some time no camp-class, chiefly because he had no interpreter. The school was closed, as usual toward the end of June.

An easy way to get a living is to flatter the rich, but the honest way is to earn it.

CANTONMENT.

Worthy Board:—Having again passed from one quarter into the next we look back upon what we have experienced during the past months. We see much that fills us with pain and sorrow, but at the same time we also see much which prompts us to thankfulness toward our dear Father in heaven and toward many of his children here on earth.

As I had no interpreter who was willing to assist me in the preaching of the gospel, I could not work among the old Indians by preaching. I, however, individually, as I had opportunity, directed them to the Lord Jesus in a general way, Our mission work among the old Indians can chiefly be done by our walk and example in life. May God grant that this may be such that through it the Indians may continually be directed to the Savior. In the school we had good opportunities to teach the gospel. The children had daily instruction from the Scriptures, and as we believe not without good effect. True we have to see in them the truth of the Lord's words when he says, "The imagination of man's heart is evil from his youth;" but they have also given us joy in their behavior.

We were graciously preserved from sickness and death in the school, but death has visited my family. The Lord has, as the board already knows, taken our youngest boy, aged 1 year and 4 months, into his kingdom on June 15th. Though it was hard to bear to see our loved one taken from us, we are inwardly comforted to know that in the arms and near the heart of Jesus he finds much more than he could ever find with his parents in this world of sin and sorrow.

We had the pleasure of having a visit during the past month from our dear brother Hermann Suderman, Jr., from Newtown, Kan. He remained only two days, we would gladly have kept him longer with us. Bro. H. R. Voth was here twice making short stays and preached to us.

At the close of the quarter a change was made here among the government employees. The former sub-agent, Mr. Potter has been displaced by a young man named H. M. Pulling. The new man is a christian and makes an impression upon us that he will endeavor to deal honestly and justly. The Lord can be with him too. We will remember our duty and seek to assist him through our prayers. We have reason to believe that from the side of the government it will go better with our Indians. In the beginning of July I made a trip to the Seger Colony. I believe we should start a mission station on the Washita river among the Arapahoes, for these reasons:—1. Because there are more children of school age here than in the vicinity in which Mr. Seger lives; 2. Because we can expect better results among the Washita Indians if we live among them than we can expect if we live in Mr. Segers colony. Commending the whole mission work and ourselves to your prayers.

I remain yours,
J. J. Klievер.

The building of the new mission house at Cantonment is in progress. From the treasurers report, also in the pamphlet containing the quarterly reports of the missionaries, we see that the receipts for the new mission house during the first six months of the year were $4372.75, expenses for same time, $2000, leaving a balance of $2372.75.

There were received at our mission stations through the second quarter of 1889, gifts consisting of clothing, bedding, dried apples, potatoes, cheese, meat, flour, butter, vinegar, eggs, lard, &c., from the following named congregations:—Berne, Ind.; Alexanderwohl, Kan.; Putnam and Allen county, Ohio; Salem, Ohio; Deep Run, Pa.; Mountridge, Kan.; and Zions, Iowa.

A Great Love Indispensable to the True Missionary.—I was taught to believe that the essential to a missionary was strong faith. I have since learned that it is more essential for him to have a great love. I was taught out there that he needed great knowledge. I have learned that more than knowledge even is required—personal character. I have met men in mission fields in different parts of the world who could make zealous addresses at evangelistic meetings at home, who left for their fields of labor laden with testimonials from churches and Sunday-schools, but who have been utterly demoralized within a year's time, because they had not learned that love was a greater thing than faith. That is a neglected part of a missionary's education, it seems to me, and yet it is a most essential one. I would say that the thing to be certain of in picking a man for such a field as Africa, where the strain upon a man's character is tremendous, and the strain upon his spiritual life, owing to the isolation, is even more tremendous, that we must be sure that we are sending a man of character and heart, morally sound to the core, with a large brotherly sympathy for the natives.—*Prof. Drummond.*

The Devil knows that if there be any good treasure it is in our hearts; and he would gladly have the key of these cabinets that he might rob us of our jewels.

THE SABBATH SCHOOL.

THE VALUE OF THE EARLY TRAINING of children can not be overestimated. Parents should not neglect to bring their children early to know and love the Savior, and receive a blessing from him. Surely this important work cannot be neglected in God-fearing families; where it is neglected in God-less families, the Sunday-school must step in and do the work. Dr. Talmage says that 120 clergymen being together, began to compare experiences, and it was that 100 out of the 120 assigned as the instrumentality of their conversion a Christian mother. Lord Shaftsbury stated in a public meeting in London, that, from personal observation, he had ascertained that of adult male criminals of that city, nearly all had fallen into a course of crime between the ages of eight and sixteen years; and that if a young man lived an honest life up to twenty years of age, there were forty-nine chances in favor and only one against him as to an honorable life thereafter. *From eight to sixteen*—in these few years are the destines of children fixed in forty nine cases of fifty—fixed by the parents! Where this duty is neglected, how often must parents mourn and grieve for their wayward children like David did for Absalom. Many loving parents would then gladly die for their children to save them if it were possible. Better teach the children to *live* for the Lord and their parents, than for the parents to *die* for wayward children.

FULL OF THE BIBLE.

There was once a little boy who went to a Sunday-school regularly and learned all his lessons so well that he had a great many bible verses in his mind. He was a temperance boy. This boy was on a steamboat making a journey. One day, as he sat alone on deck looking down into the water, two ungodly gentlemen agreed that one of them should go and try to persuade him to drink. So the wicked man drew near to the boy and in a very pleasant voice and manner invited him to go and drink a glass of liquor with him.

"I thank you, sir, but I never drink liquor."

"Never mind, my lad; it will not hurt. Come and drink with me."

"Wine is a mocker, strong drink is raging; whosoever is deceived thereby is not wise," was the boy's ready answer.

"You need not be deceived by it. I would not have you drink too much. A little will do you no harm and will make you feel pleasant."

"At the last it biteth like a serpent and stingeth like an adder," said the boy. "I think it wiser not to play with adders."

"My fine little fellow," said the crafty man, putting on a most flattering air, "I like you; you are no child; you are fit to be a companion of a gentleman. It will give me great pleasure if you will come and drink a glass of the best wine with me."

The lad looked at him steadily in the eyes and said: "If sinners entice thee, consent thou not." This was a stunning blow to the tempter and he gave up his wicked attempt and went back to his companion.

"How did you succeed?" said he.

"Oh, the fact is," he replied, "that little fellow is so full of the bible you can't do anything with him."

And every boy's mind and girl's mind should be so full of the bible that wicked tempters cannot do anything with them. Now there is one verse which shows that this is just the right use to make of the bible: "Thy words have I hid in my heart that I might not sin against thee" (Psa. 119: 11).

THE FIRST ELEMENT OF SUCCESS IN TEACHING.

Christianity is a triumphant religion. It is now on its march of world wide conquest. "All the kingdoms of this world and the glory thereof" are yet to bow before the cross and acknowledge Christ as Lord of lords and King of kings. Christ is a conquerer who rejoices in triumph and takes no pleasure in defeat. Heaven rings with joy over a single soul saved. The first element of success in any Christian work is to realize that the decree of heaven is that the church militant shall triumph over all the powers of darkness: that "the gates of hell shall not prevail against it." Heaven is on our side. God is working for us. If the cause languishes it is not his fault, but ours. If a shadow could be cast in heaven, a dead church would cast it. Had we been truer, the victory had been infinitely greater. God kept Israel in the wilderness for forty years, not because he delights in delays, but because Israel was not ready. It was the people's sin that kept them there. God's time is now. He is always ready for victory and delights in crowning us with the same as soon as we are ready for it. We all need the inspiration that comes from the consciousness of assured success. We cannot fail.—*By G. B. Vorburgh.*

A wise man embraces an opportunity; the fool hugs a delusion.

INTERNATIONAL S. SCHOOL LESSONS.

1889, Fourth Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 5. November 3rd.

DAVID'S REBELLIOUS SON.—2 Sam. 15: 1—12.

GOLDEN TEXT:—Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.—Ex 20: 12.

This lesson covers a period of about twelve years, in which time we see the working of the evil leaven which David's sin brought into his life. His oldest son Ammon possibly influenced by his father's example, committed a most dastardly crime against Tamar. Absalom, another son aged about 18 or 20 years, made himself the avenger of blood and slew Ammon, after which he was an exile for three years. Being again restored to favor with his father, he plots to draw his father's kingdom to himself.

I. *Plotting Against His Father.*—Rebellious and wicked children are at their best a curse to parents, but when their rebellious nature and wickedness prompts them to plot the downfall of their parents, curse reaches the highest point of magnitude. Absalom wanted to steal the hearts of the people from David unto himself, by destroying David's influence over them. He began by assuming a semi-regal magnificence to assert his rank as heir apparent. This he did by preparing chariots and horses and fifty men as runners before him to attract the attention of the people when he drove out. Placing himself thus arrayed "beside the way of the gate" he strove to seduce from allegience the suitors who came from all parts of the land to Jerusalem to bring their grievances to the king, by flattering them and promising a favorable decision in each case. If the case was lost after such a flattering opinion of course the man was incensed against David and fell to Absalom. He also feigned humility and condescension as well as justice; instead of accepting homage, he did homage to those who came to him. He thus stole the hearts of the people. Their affections should have been for David, but though this deception Absalom succeeded in stealing it away and unto himself. This was theft indeed.

II. *Open Rebellion.*—Drawing the affection of the people unto himself was criminal and wicked in Absalom, but this was only a step to the still greater crime of putting on the cloak of religion and deceiving his father by asking permission to go to Hebron to sacrifice unto the Lord, while his real intent was to instigate an open rebellion and set himself up as king. Absalom knew the piety of his father; and that he would be delighted to hear of his wayward son's piety. David everjoyed to hear this from his son readily gave him leave with "go in peace." In the mean time Absalom had secretly sent emissaries (spies) throughout all the tribes of Israel with a sign that at a certain signal they should publicly declare him as king of Israel at Hebron. This "sound of the trumpet" may have been the signals by trumpeters stationed at proper distances so as to convey the sound from south to north, that the cry might go throughout the whole land the same day. To add still to his sin, Absalom called two hundred men—probably men of distinction in Jerusalem to go with him to his pretended sacrificial feast; these went in their simplicity,—believing they were going to a religious feast while in truth they were duped by the wicked son of the king to give respectability and royal sanction to his movement. Then again he sent to Giloh and called Ahithophel, David's chief counsellor. In this way the conspiracy became very strong; the people, some willingly others reluctantly, associated themselves with the movement while David was still ignorant of it.

In Absalom we see the effect of defective training in youth, and alienation from his father's home and his father's religion. We see also in Absalom the bareness of ingratitude and rebellion against our heavenly Father. How many are treating God just like Absalom treated his father. He who has shown us so much love and is calling us to repentance and peace with him, is mocked, dishonored and even conspired against. A notable difference however in the analogy is, that while David was ignorant of the deeds of his son, God knows all the deeds and thoughts of man. For a time it seemed as though Absalom would be successful but the end was defeat and a cruel death. The enemies of God may apparently succeed for a while, but their end is destruction and eternal ruin.

Lesson 6. November 10th.

DAVID'S GRIEF FOR ABSALOM.—2 Sam. 18: 18—33.

GOLDEN TEXT:—A foolish son is a grief to his father, and bitterness to her that bare him.—Prov. 17: 25.

In our last lesson we saw the scheming of Absalom against David. His schemes were successful in the beginning, but they came to a sad termination. After being declared king at Hebron he proceeded with his army toward Jerusalem to take possession of the throne. The news being brought to David, and he suffering in body, heart and soul and being unprepared with an army of defence, as well as reluctant to fight against his own son, took to flight, and Absalom took possession of the capital. A counsel of war was called and Ahithophel advised an immediate attack upon David. But Hushai, secretly David's friend, advised Absalom to wait and gather a great army and that he should go into the battle in person. The latter advice was taken. In this time David could prepare himself. He crossed the Jordan and made a temporary

capital at Mahanaim. Absalom soon followed with his army and a hard battle was fought in Mount Gilead. His army was defeated with a loss of 20,000 men while Absalom himself, flying from a party of pursuers, was caught by his head in the low branches of a tree and stabbed to death by his persuers.

I. *Absalom's Pillar*, v. 8. Absalom, in his vanity, had built a monument for himself a short distance from Jerusalem in a place known as the king's dale. Neath this he expected to be placed when dead. This fact is mentioned here to show how the plans of the wicked are disappointed. Instead of being laid away neath the monument of his own erecting, near Jerusalem, where he would receive great homage, he is cast into a pit (v. 17) in the forest of Gilead and covered with a heap of stones. To lie buried in a pit under a pile of stones would in itself not be so much to be despised, for it matters little where this mortal body is left to decay if the soul has found a happy home, but the life lived is either the monument or the heap of stones under which the body rests. If our life bears the evidence that we have due honor and regard to our parents, to our fellowmen, and above all to our God, then we have an ample monument though we may lie under piles of stones; if on the contrary our life bears the sad evidence that we have been reprobate dishonoring our parents and our God, living in sin and dying the death of the wicked, then would the stateliest marble shaft be but a monument of disgrace. Better leave a good name than a good pillar.

II. *David Receiving Tidings from the Battle-field.* The news of victory must be brought to David, he will surely be glad to hear them. But with these glad news must also be brought the sad news of the death of his wicked son, of whom he had given command that he should not be killed. Ahimaaz, son of Zadok, the high priest, was instantly ready to go, but Joab would not let him go that day. He wished to save the young man from bringing news to the king which he knew would hurt his feelings. Joab sent Cushi, his servant, whom he did not scruple to expose to David's anger. Ahimaaz, seeing this, again requested for permission to go. He was so full of the good tidings that he could not but go. Oh if only every son of the Great High Priest was as ready to publish the tidings of salvation and run like Ahimaaz did. He outran Cushi and came first to the king as he was a noted runner, though taking the farthest route, by the way of the plain. "All is well"—literally peace, was the message. David's first thought after he knew his kingdom was safe, was concerning the fate of Absalom. "Is the young man safe?" The all absorbing question for every parent. But in this instance, taking a secular view of the matter, David might be excused from showing so much concern for his son. But no, he viewed the matter from a higher standpoint, a standpoint from which every parent should consider his children's fate. They posses never dying souls, and though they may be wayward, disobedient and even hostile, we should pity them and try to save them. Seeing there are so many dangers lying along the paths of the young, every parent and every friend of young people should ask the question: Is the young man safe? Is he safe from the evil? Is he safe in Christ Jesus? Let us ask ourselves too, what we are doing to make him and keep him safe!

III. *David's Lament.* He wished he had died for his wicked son. David knew his own peace was made with God. He had sinned, but he had also repented; he could die at any time. If Absalom's life had been spared, he too might yet repent. How great the affection a good king, whose life was sought, should wish to lay it down for the perservation of his murderer! But how much greater was the love of that Savior who in reality did lay down his life for us all.

Lesson 7. November 17th.

DAVID'S LAST WORDS.—2 Sam. 23: 1—7.

GOLDEN TEXT:—He has made with me an everlasting covenant, ordered in all things and sure.—v. 5.

This is a short prayer and may have been spoken in connection with his last words to Solomon, 1 Kings 2: 1—9, at least near the close of David's life. David was indeed a man raised up on high. He was elevated by God from a lowly shepherd boy to be a great king. Though outwardly anointed by Samnel his anointing in truth he attributed to the God of Jacob, the covenant God of his fathers. He was part of a great plan of redemption, the promise of which was made to Jacob. He was the sweet singer, and song writer of Israel.

In v. 2, we see by what authority David spoke. He was inspired, of which Christ himself bears witness, Matt. 22: 43. He was the mouth-piece of the God of Israel, the only true and living God, who is also the "Rock of Israel." Rock, because he is immovable and unchangeable, the defence of his people and a place of shelter and rest. David seems to have had a particular vision of the coming King, v. 3—5. It may refer to Solomon but the ideal is better fulfilled in Jesus Christ, David's greater son, the successor to his kingdom, king of the universal kingdom of God. He is the truly just and perfect, ruling in the fear of God. He is as the light of morning giving sunshine and blessing to all that come under his influence. As a morning without clouds—Jesus completely removes the clouds of ignorance, sin, and despair from those upon whom he, the Sun of Righeousness, lights. What the sun is doing for nature, that Christ is doing for us spiritually.

"When the tender grass springing out of the earth by clear shining after rain." The rain is a blessing, so is the shining after the rain a blessing. Here is a picture of the new life which Jesus has brought into the world by the converting and life giving influence of the Holy Spirit.

V. 5. "Although my house be not so with God." David was conscious that his own reign was far from meeting the ideal, and yet God had made an everlasting covenant with him through which was to come his salvation and desire, and we may add the salvation of the world and the desire of all the chosen of God, even though his own family did not increase in piety and prosperity as he hoped it would. In v. 6 and 7 we have the fate of those who are outside of that blessed kingdom. "Sons of Belial" are the wicked, lawless persons, who are unwilling to come under the restraints of God's commands. "Sons of Belial" are just the opposite of "Sons of God." They are worthless, like thorns to be thrust away and doomed to be burned. Bad people must either be changed into good ones or be thrust out of the everlasting kingdom.

"They cannot be taken with hands," they are dangerous, bringing pain and injury to those that have to deal with them, hard to deal with at the best. He who touches them must be fully fenced—armed with irons and the staff of a spear. By this figure David would teach that those who are absolutely wicked, must be dealt with as such by one who is righteous and has the power to thus deal with them. Here is a picture of the judgement, when the wicked, all those that work abomination, shall be cast out by the Righteous Judge, and be doomed to everlasting fire.

Lesson 8. November 24th.

SOLOMON'S WISE CHOICE. 1 Kings 3: 5—15.

GOLDEN TEXT:—Wisdom is better than rubies.—Prov. 8: 11.

David died when Solomon, who had already reigned about six months in conjunction with his father, became sole king over Israel. As soon as he was fully established in his kingdom, and there was peace and no threatening danger, he summoned the captains of his armies, the judges, governors, and the chief of the fathers to Gibeon, to inaugurate his reign with a great religious festival.—2 Chron. 1: 1—6. It was most likely at the close of this festival that Solomon had a vision of which we learn in this lesson.

I. *God's Offer.* Solomon had all that this world could give;—youth, wealth, prosperity, honor and greatness were his, and now God opens up to him His heavenly storehouse and invites him to a choice of blessings, he is bidden to ask for what he would. Truly Solomon could be happy. He is however not an exceptional case; if we have not the temporal blessings as he had, we shall share of his spiritual blessings. We are invited to ask what we will.

II. *The Offer Considered.* The Lord is never displeased with large asking as long as it is proper asking. Solomon knew this and since he was invited to ask what he would, he carefully considers his circumstances and needs before choosing. In doing this he takes into consideration four points:—(1) God's mercy to his father. He realized that all that his father was he owed to the mercy of God. The general course of David's life was one of truth, righteousness and uprightness of heart with God. With all his faults he had many good and noble qualities. The fact that Solomon had been called to sit on the throne in fulfillment of God's promise to his father, while his older brothers were wicked and died shameful deaths, he considers a great kindness. (2) God had called him to be king. He had the satisfaction of knowing that he had not gained the throne by dishonorable or unjust means, but by the choice of God and the assistance of the prophet. The consciousness that it is God's will and choice that we are in the position we occupy is a strong reason for asking and expecting God's blessing upon us. (3) His youth and inexperience. He was about 18 or 20 years old, but in view of the great responsibilities resting upon him and in comparison with his father he considers himself a little child. Absalom, who was a fool, wished himself a judge; Solomon, who was a wise man, trembles at the undertaking. (4) The greatness of the work to be done. He was in the midst of God's own people, a great people, a chosen people for God's special purpose. And yet a people often going astray and often in contention with themselves. The offer, "ask what thou wilt," is made to every young person starting out in life, and though his responsibility may be less than that of Solomon, the same four reasons exist why we should ask wisely.

III. *The Wise Choice.* "Give thy servant an understanding heart." He did not ask for wealth or fame, long life or success over his enemies; in short he asked nothing merely for himself but everything for the best doing of the work to which he was called. He sought real worth not outward show. God was pleased with the choice, and though it was made in a dream it was none the less real and acceptable by God. The Lord granted his request, gave him a wise and understanding heart, so that he was the wisest of all men, and in addition to this he gave him also riches and honor. Promised him also long life conditionally. As the conditions were not observed, the promise was not fulfilled. We have the promise that if we first seek the kingdom of God and what pertaineth to it, all other needed blessings shall be added. Let us in this follow the example of Solomon and ask for that which we need for the glory of God and the advancement of his kingdom.

Good doing among men does not consist so much in *great* deeds, occasionally done to men impracticable, as it does in comparatively *small* deeds, often repeated and practicable to all men. It is the *little* things seasonably done that make up the bulk of an eminently useful life.

DEATHS.

GEORGE.—On September 22, 1889, in Richland Twp., Leanna, wife of Benjaman George, aged 34 years, and 13 days. Buried at the West Swamp church. Funeral services conducted by S. M. Landis and A. B. Shelly.

CROUTHAMEL.—On September 21, 1889, in Bedminster, Bucks County, Pa., of a consolidation of diseases, Levi F. Crouthamel, aged 49 years, 10 months, and 24 days. Interment at Keller's Reformed church. Services by A. M. Freiz.

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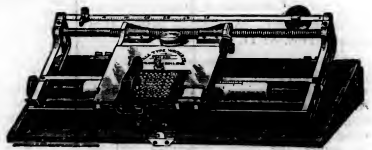

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THE MENNONITE.

VOL. V. PHILADELPHIA, PA., DECEMBER, 1889. NO. 3.

FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

COMFORT IN DEATH.

BY H. G. ALLEBACH.

An old man buried his heart's beloved.
As he stood by her open grave
The tears that rolled down his wrinkled cheeks
More signs of Joy than of sorrow gave.
"And why these tears of joy?" asked all.
With a hacking cough that was also hollow,
And a voice that trembled with age, he said:
"'Twill not be long till I shall follow."

"I'm like a man that sends his kith
And kin a little while ahead,
While he remains to pay his debts
And settle up" the old man said.
"And then when done, I'll take my staff
And haste my Master's presence to hallow,
And so, though here yet a little while,
'Twill not be long till I shall follow.

"Since death will come to young and old,
And to the strong as to the weak;
'Twere well if all would mind this rule,
And thus true consolation seek.
And though he were in the prime of life
Unvexed like me with cough so hollow,
The man should say in the midst of his grief,
"It may not be long till I shall follow."

ON CHURCH MUSIC.

A writer in a late number of the *Homiletic Review* cites a mal-exemplary instance, as he calls it, of church music and singing which it would be well for some other organists and choir leaders to make a note of. It was in Broadway Tabernacle when Mr. Moody preached to an immense audience on the subject of prayer. The after-hymn sung was that tender and lowly supplication by Ray Palmer:

My faith looks up to Thee,
Thou Lamb of Calvary.

The organist let on the full power of the great instrument, the choir fell in *fortissimo*, and three thousand people, or a majority of them, followed suit and roared their loudest through the outraged hymn! Not even the final stanza—last breathing, as it were, of the soul in *articulus mortis*—was spared by the slightest mitigation of the brutal racket. The writer consents that it was a extreme case. But, says he, it serves to show what an undevout and mad musician *can do*, and to emphasize the demand so often urged with so little effect that something still better than musical accomplishments should be required of our musical ministers; and also that church music should be sedulously and absolutely controlled by the best piety that can be found combined with good taste, in the pulpit and the church. The choir master, at least, should be inexorably, a man of devout earnestness, hating vanity. The organist should be fully directed at least by the same spirit; or, if he has it not, and is too big a *virtuoso* to be directed by it, get a smaller specimen, get a girl, or anybody who can play the tunes, rather than murder devotion for the sake of a distuinguished organist. Nothing will be lost by this policy, if it is full of positiveness and gospel warmth. The most "drawing" performance of sacred music known to the memory of this generation, both in America and England, was that of a merely fair singer with a little melodeon; but his devout earnestness and intimate sympathy with the equally impretending and equally inspired preacher, whose themes he sung, cast a spell over all populations, capitals and nations whither they went.

The same writer says, "The fashionable set music of the day is generally too complex for public comprehension; too showy and engaging as mere music to the attention even of cultivated amateurs, and too vacant of devotional spirit for devotional use."

GOLD DUST.

The Lord sees faults when men see none. Atoms which are visible in the candlelights of reason, are all made to dance naked in the sunshine of Omniscience.

For a man to take his body to the service of God and leave his soul behind him, is as if a person should send his garments stuffed with straw instead of making a personal appearance.

If the world be gained it may be lost again; but if the soul be lost at death it can never be recovered. There is a way to keep a man out of hell, but no way to get a man out of hell.

COMMON SENSE IN CHRISTIANITY.

BY H. G. ALLEBACH.

In the 16th chapter of Luke, our Lord, after relating the parable of the unjust steward, draws this moral: "For the children of this world are wiser in their generation than the children of light." It may not be counted amiss if we, in turn, moralize upon this deeply significant moral of Christ's.

Let me take a glance at the business man of to-day. If any one can be called a typical child of this world, he can. Ask any business man what he aims at. He will tell you "I aim at financial success. I wish to be rich." Now, knowing the object and the motive of the prince of Mammon, study his manner of attaining thereto. You will see him toiling, day and night, in season and out of season. He is busy as a bee from the rising to the setting of the sun. What is not spent in planning? When his hand is idle, his brain is employed. The hours that are not consumed in superintending are consummed in worry. Year after year there is no suspension or cessation of industry; but there is a certain hardness of constitution which almost makes a slave of the business man, and which grows tougher from year to year. There is nothing more tough and lasting in worldly tissue than the mental and physical brawn of a confirmed business man. You would now think, after all this tension and chafing of vitality, the man was working for something imperishable. But not so. It is only to provide for a future earthly comfort either for his old age or for his descendants, that the business man takes such pains. At the longest it lasts but a short span of years. Hardly worth the pains one should think.

O child of Light, learn of Mammon. Imitate him in his industry, his perseverance, his unceasing application. Put your intellect, heart and strength, to work to attain to your heavenly goal. Have your salvation in mind day and night. Surely that is worth more one's worry than gold. Become hardened and confirmed in the Christian life, if I am allowed to use that expression. Make the Christian life so congenial to your nature that you can no more live without it than Mammon can without his business. If Mammon says "make all the money you can," let the Christian say, "Do all the good you can. Be not weary in well-doing." Spend leisure hours in developing new plans and means of charitable work. Do not devote the fag end of your powers to such a noble profession. Be a master in your profession. The worldly maxim runs: you learn to do by doing; and again, practice makes perfect. You learn to be a Christian by being one. The rope-walker, the circus-rider, and the juggler become skillful by practicing these feats again and again. If they were to cling to the rules alone they would make miserable botches of it. No; the man can not become a Christian by quoting Scripture, or moralizing till doomsday. Send him out into the ranks of the poor and needy, into the lairs of temptation. Let him be exposed to the hard knocks of the world of sin for a season, and with prayer and faith as his attendants, his Christianity will be something other than the namby-pamby, dyspeptic Christianity, that is so rampant nowadays. By all means, "make yourselves friends of the Mammon of uurighteousness."

For the Mennonite.

SUICIDE AND ITS CAUSE.

Suicide in our day is spreading like a forest fire. The careful reader of our daily papers is shocked, and stands abashed and horrified, as he scans page after page and realizes the fact that suicides are alarmingly on the increase. The great majority of them commit suicide for the most trifling causes. Coroner's juries and the public are looking to find the cause, and the verdict generally shows that the causes are assigned to "temporal insanity" or "strong drink." It seems to me that there is one reason, and only one, and that one lies beyond those named, with very few exceptions, that causes the many to shake off the mortal coil of life, by means of suicide, and I boldly and fearlessly charge it to the editors of the newspapers, the innocent excepted. Would editors only shun to publish the minute statements of these occurrences, we would, I am sure, have at least 90 per cent. less suicides. Weak minded and little faithed persons, see the cloud of disappointment coming, seek comfort or relief, they look to the example of others, are thus day by day, by means of the published accounts reminded how soon others have rid themselves of similar trouble, and without a single thought as to the result or as to their condition in eternity, they follow the example of their brethren and destroy a life they can not give, and by their own hand they send a soul to hell. Suicide is murder, and a murderer can not enter the kingdom of heaven. Gal. 5: 21. Rev. 21: 8. Dear editors will you be guilty of thus assisting to destroy life and with it a soul.

N. B. GRUBB.

Oh, if so much of beauty doth reveal itself in every vein of life and nature, how beautiful must be the Source Itself, the Ever-Bright One!

BIBLE ETIQUETTE.

Cleanness of Heart: Psalm 57: 10; Luke 6: 45.

Dress: 1 Cor. 14: 40; Matt. 6: 28, 29; Mat. 23: 5; Prov. 20: 29; 1 Peter 3: 3, 4.

Conversation: Job 24: 7; Prov. 18: 13; 1: 5; 15: 4, 23; Job 6: 25.

Of Silence: Prov. 13: 3; 21: 23; Job 13: 5; Prov. 18: 21; Matt. 12: 37; Prov. 15: 1; 19: 11.

Conduct towards Superiors: Exodus 20: 21; Levitious 19: 32.

Conduct towards Employers: 1 Tim. 6: 1; Col. 3: 24.

Conduct towards Employees: Eph. 6: 9.

General rule of etiquette: Matt. 7: 12.

HEAVENLY MANNA.

The manna on which three million people fed for forty years was a full and free provision for the entire wilderness life and thus a perfect symbol or type of Christ. It was

1.—Round, Perfect figure.
2.—Small, Humble figure.
3.—White, Holy figure.
4.—Clear, Sincere figure.
5.—Sweet, Gracious figure.
6.—Lustrous, Divine figure.
7.—Free Gospel. These seven characteristics of the Manna are also the characteristics of Jesus, who supports us through our entire wilderness journey and becomes our Living Heavenly Bread.

For the Mennonite.

THE CHRISTIAN IN THE WORLD.

PHILIPPIANS 11: 15.

Why is not the Christian as soon as he is converted taken to heaven? Why is not instant death and translation to heaven the sure sign of a genuine conversion? To go home to glory at once might be desirable, but to remain in the world as witnesses to the truth and as co-laborers with God, in even and humblest positions, is more helpful to the unsaved. Enoch walked 300 years with God before he was translated; Moses for forty years led Israel ere God took him to be with Himself. Our remaining in the world gives rise to the scheme of Christian duties.

1. In speaking of duties, we must remember that there is no conflict between them. They all harmonize. They are so related that we cannot fully perform any of them without being led on to the performance of others.

2. All our duties may be classified around three centres.

a. Our duties to God. These relate to worship and to service. They are contained in the first table of the law.

b. Duties to our fellow-beings. These are contained in the second table of the law.

c. Duties to ourselves. These relate to securing a title to Heaven and a fitness for Heaven. They are practically secured when we bind the two tables of the law together.

3. Are we as Christisns in the world fulfilling the plan and purpose of God? Are we blameless and harmless? Are we the sons of God? Do we shine as lights? Are we consumed with zeal for our Father's house and are we constantly about our Father's business?

G.

NOTICE TO QUIT.

When any one is required to quit a dwelling house, a notice is usually given; this notice is for a week, a month, or a quarter of a year, as the case may be, but a day's notice would certainly be considered short. I have just heard, however, of a more sudden notice than that of a day. Often have I seen a portly looking man, full of life and health, drive past my door on his way to the city, in whose merchandise he was largely interested. Only a day or two ago I heard that he had received a sudden notice to quit his worldly calling. He was taken ill, and in three hours hurred off into the eternal world. Think of this for a moment—three hours' notice to quit, not a room, a lodging, a house, a neighborhood, a country, but the world. Whatever may be the state of your health, your notice to quit may be equally sudden. In a moment, in a twinkling of an eye, the winged arrow of death may find its way to your heart. Let then your language be that of the Psalmist: "Lord make me to know mine end and the measure of my days, what it is that I may know how frail I am."—Psalm 29: 4.

NOTES.

The glory of God is the golden butt at which all the arrows of obedience are shot, otherwise they fall short of their mark.

We cannot trust God with too much or ourselves with too little. The first is our merciful keeper, the last is our barbarous traitor.

The body has two eyes, but the soul must have but one; and that so firmly fixed upon Christ as never once to glance beside him. A single eye is fitted for a single object.

When poor Adam had sinned he sought not the fairest fruits to satisfy his hunger, but the broadest leaves to cover his nakedness.

THE FIRST POINT.

Be perfect, be of good comfort —2 Cor. 13: 11.

The religion of this Book does not say much about happiness—not half so much as our hymns do. The word that runs through it needs to be written in letters of gold, nay, of fire, right across our churches, and right over the factories and the shops and the offices, and over every room of our houses—RIGHTEOUSNESS. "The kingdom of God is not meat and drink, but righteousness." For this the Son of God is given as the Saviour of the world—to declare God's righteousness in our forgiveness, and that we may be created anew, in righteousness and true holiness. Surely if comfort is the first great purpose of our religion, never was a system more ill-contrived than this to fulfil its purpose. The whole ideal of this Book, every command, every example, every promise, all the revelation of God, of heaven, of hell, every breath and influence of it make me feel that I want much more than being comfortable, I want through and through me to be pure, to be true, to be holy. David, parched and thirsty though he was, poured forth the gift of water from Bethlehem's well, an offering unto God—a thing which the peril of his brave men had made too sacred for his own indulgence. And surely Christ has shamed us out of any thought of comfort by his own agony and curse. He who was rich, stooping to all the rude discomforts of poverty; he who is the King of Glory, emptying himself and becoming a slave—the Lord and Giver of Life yielding himself to death, even the death of the cross; he—pierced, and torn, and smitten—What for? Surely for anything sooner than this—that we be made comfortable. There is but one end and purpose that can warrant such grief and agony as his, and that is our holiness—our being made perfect.

Put that first—always, everywhere—be perfect. Find in the thought and promise of it an ideal and an inspiration. First in the prayers, first in every work and pleasure—to be like Christ. Our religion has but one standard—that is Jesus. Our religion has but one purpose—that we be conformed to his image. Our religion has but one proof—it is a power in us making us like Christ. If our religion do not mean that, first of all and right through all, righteousness, true holiness, no amount of happy feelings will avail us anything. Seek first the kingdom of God, and what? Being taken care of? No. Being made comfortable? No. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

This is what the Lord purposes for us in everything—that we be made like unto himself. If we aim at anything else then are we at cross purposes with him. If we expect to find the world put together to make us happy we shall find many stern reminders of our mistake. But if we accept life, and work, and all things as put together to make us like unto Christ, then, and then only, shall we find the true meaning of all things. That we be conformed to the image of his Son. That first, as our aim always, everywhere, Be perfect.—*Rev. Mark Guy Pearse.*

MINISTERIAL CONFERENCE.

The following is the programme for the Ministerial Conference to be held in the Deep Run Mennonite church, on Tuesday, January 21, 1890, at 10 o'clock, A. M.

Manifestation of Christ, considered according to John 14: 21, 23.—William S. Gottshall.

Home Missions.—1. The Field; 2. The Cause; 3. The Wants; 4. The Resources.—Anthony S. Shelly.

Eternal Punishment.—How to preach it.—Abraham H. Gottshall.

Christ's Victory in the Wilderness.—C. H. A. van der Smissen.

The Mistakes that Ministers Make.—Andrew B. Shelly.

Man's Destiny Determined by His Will.—John 5: 40; Psalm 81: 13, 15.—Jacob S. Moyer.

On the evening preceding the Conference, Jan. 20, a Missionary Service will be held in the church, to which all the ministers and the friends of the cause are cordially invited.

N. B. GRUBB,
Chairman of Conference.

MARRIAGES.

ALBRECHT—BINKLEY.—On November 13, 1889, at the residence of the bride's parents, near La Salle, Niagara Co., N. Y., by Jacob Krehbiel, Charles Albrecht, of Buffalo, to Miss Annie E. Binkley, daughter of Uriah Binkley. The bridal couple will accept the hands of the editors in congratulation.

LEATHERMAN—HOFFORD.—On November 7, 1889, by A. M. Fretz, Philip L. Leatherman to Miss Liveria Hofford, both of Plumsteadville, Bucks Co.

In purest love these souls unite,
That they with Christian care
May make domestic burdens light
By taking mutual share.

And when that solemn hour shall come,
And life's short space be o'er,
May they in triumph reach that home;
Whence they shall part no more.

DEATHS.

DETWEILER.—On November 7, 1889, in Haycock township, Bucks Co., Isaac Detweiler, aged 82 yrs., 2 mos. and 2 days. Interment on the 12th at the Deep Run Mennonite burial ground. Funeral services by A. B. Shelly at the house and A. M. Fretz at the church. Text Heb. 13: 14.

THE EVILS OF WAR.

That war is a tremendous evil which costs immense sums of money and an innumerable amount of human lives and which brings misery and wretchedness upon multitudes of human beings, is conceded by many, even of those whose religious consciences do not forbid them to participate in war and blood-shed. Reading the blood-red history of humanity from the beginning makes one shudder. One frequently asks the question, how is it possible that human beings endowed with reason and sound judgment, stoop so low as to assist in bringing on war or extending the evils and miseries brought on by war. Burton, an English writer in speaking of the horrors of war, says: "The siege of Troy lasted ten years, eight months. It is said there died 870,000 Grecians, 670,000 Trojans; at the taking of the city were slain 276,000 men, women, and children of all sorts. Cæsar killed a million, Mohammed, the second Turk, 30,000; Carius Dantatus fought in a hundred battles; eight times in single combat he overcame, had forty wounds, was rewarded with one hundred and forty crowns, triumphed nine times for his various services. M. Sergius had thirty-two wounds; Scæva the Centurion, I know not how many; every nation hath its Hectors, Cæsers and Alexanders. Our Edward the Fourth was in twenty-six battles afoot; and as they all do, he glories in it. At the siege of Jerusalem, 1,000,000 died with sword and famine. At the battle of Cannae, 70,000 men were slain, as Palybius records, and as many at the battle Abbey with us in England; and it is no news to fight from sun to sun, as they did, as Constantine, Licinius, etc. At the siege of Ostend, a poor town in respect, a small fort, but a great grave, 120,000 men lost their lives, besides whole towns ruined and hospitals full of maimed soldiers. There were engines, fireworks, and whatsoever the devil could invent to do mischief, with 2,500,000 iron bullets and shot of forty pound weight, three or four millions of gold consumed."

Dr. Deems compiles the following figures taken from the statistics of the Franco-Prussian War Office. "In August, 1870, 780,728 German soldiers crossed the French frontier, followed during the war by 222,762 others. The soldiers remaining in Germany were 400,000. At the close of the armistice the German army counted 936,618 men. The army besieging Paris numbered 180,000, while the Paris garrison numbered 230,000. The number of combats in which at least one company, one squadron, or a battery was engaged, was 766. 333,341 French prisoners were sent into Germany. The French lost 107 flags, 7,441 cannon, and 855,000 fire-arms. The loss of the German army was 129,000 men, of whom 40,862 were killed, and 88,838 wounded; 17,572 were killed on the field, and 10,710 died in consequence of their wounds. The battle of Gravelotte cost 20,159 men; Mars-la-Tour, 15,790; Wœrth 10,642; Sedan, 9,924; the siege of Paris, 12,509; and Metz, 5,571. The number of shots from field guns was 362,662. The soldiers used 30,000,000 cartridges, the most being by the Third Corps at Mars-la-Tour, where 720,000 rifle shots were fired, and the batteries fired 10,000 grenades." To this the learned author remarks, "The killing is not all. The bitterness infused into society by the intrigues and plottings that precede wars, the heart-burnings of the authors of wars, the desolation of homes, the long-drawn agonies of fathers and mothers, and wives and daughters, and friends of the men who are called to the field, the great army of widows and orphans they leave, the vast destruction of property, which can be replaced only by years of great toil, and political bitterness bequeathed to survivors, are added elements of distress.

When all this is surveyed, a thoughtful mind naturally wonders how human nature can so much as allow war, not to say glory in war. And yet there is the fact, that even at the close of the nineteenth century after all the forms of religion, true and false, have been seen in the world from the beginning; after Christianity, the religion of the strongest and greatest personality that ever appeared amongst men; the religion of the God-Man who died rather than fight or even lend Himself to a warlike party or purpose, a religion which has stimulated and aided the intellectual advancement of the race and produced all its civilization that is worth anything—after all its centuries of influences. There remains the fact, that at this day, millions of men are drawn from the profitable labors of peace to the devastating employment of war, or are standing in idle array awaiting the onset of battle, while their clothes, their arms, their defences, their support, must be wrung from the other millions who are allowed to stay at home, only because the army must be supported."

S.

God means us all to work. Without work we cannot be physically or mentally well. This is true of our spiritual natures also. Find a Christian who is always worried about his standing before God, anxious to know whether he is saved or not, and you will find a Christian who is doing little or nothing for the salvation of the lost about him. We may have many duties to perform but there is time in everyone's life to serve others. That day is a lost day which has been spent for self alone. Work is a blessing.

FANNY HUNTINGTON.

Fanny Huntington lived in the town of Milton, North Carolina. She was sent to school when she was yet very young, and soon learned to read the Bible. At an early age she loved to go to the Sunday-school, where she delighted to repeat hymns and Bible texts, to answer Bible questions and to say her catechism. Indeed, she was so fond of Sunday-school that, if it was possible for her to get there she would never be absent. Last October there was a meeting in the neighborhood, which lasted nearly a week. Little Fanny was allowed to attend and was observed to be very serious and very attentive to the preaching. Although her parents did not know what her thoughts and feelings were, yet they could see that she was much more pleased with religious exercises than she used to be. Not long after she told a friend that she hoped she was a christian, but begged her not to tell anybody for she did not wish to make it known till she was sure of it. About this time the minister took notice that she did not look about and laugh, or talk, or go to sleep in church as some children do. No, she was as attentive as any grown person. Whilst he was preaching her eyes were gazing at him, and the tears streamed down her cheeks. About the middle of December, following, when she was in the tenth year of her age, she attended the Sunday-school and the church for the last time. However, nobody knew or thought that it was the last time; for her health was as good as usual. But how do you think she spent that Sunday night? In talking to her two little brothers about religion. She told them a great many things about God; that she was afraid that they did not think much of the great God, or the meaning of the words when they said their prayers. After talking to them a good deal, when she thought that none but God could see them, she kneeled down with them and prayed for them. The next evening she was taken sick at her grandfather's in the same village. From the first she seemed to feel that she should die. About Friday or Saturday, she said to her mother, "Mother, why don't you talk to me about dying; don't you know that I shall die to-night?" Her mother, as soon as she could speak, told her that she did not know it, and that she hoped not. She answered, "Yes, I shall." And when she saw that her mother cried and was much distressed, she said to her, "Don't cry mother; I am not afraid to die." Not long after this, when her aunt told her that the doctor had said that she could not recover, Fanny said, "Well, I don't care; I would as soon die as live; I shall be far better of in heaven. "When she looked around and saw several of her schoolmates and class-mates present, she asked to be left alone with them. As soon as everybody else had gone out of the room, she called them by name, and begged them to prepare for death, to pray much to God, and to love the Saviour. Her parents and friends were very much distressed at the thought of her dying. When she saw them weeping around her bed, she often said to them, "Don't weep for me but meet me in heaven. On Sunday, her last Sunday on earth, she took leave of her parents, her grandparents, and other friends present, calling them by name and asking them to kiss her. In the afternoon her teacher asked her if she remembered little Jane. "Yes," said she, "and little Susan too" (Little Jane is one of Leigh Richmond's tracts, and little Susan is one of the Sunday-school library books, both of which she used to be very fond of.) "When Jane was afflicted," said her teacher, "she could put her trust in the Saviour; can you do so? "Oh yes," was her answer. After church in the evening, the minister asked her among other things, "Do you love the Saviour, Fanny? Do you want to see him? Can you trust yourself with him?" "Oh, yes—Oh, yes." Her father wept aloud. She said to him in a most kind manner, "Don't cry, papa, don't cry." After this she could not speak or understand any more, and at about 12 o'clock she died. In less than a week after, her mother and her youngest brother died also of the same disease,—the scarlet fever. Now, my dear young friends, was not little Fanny wise and happy in having chosen the ways of religion? Then, will you not remember your Creator in the days of your youth? There are four things in which I want you to be like little Fanny:

1. The love of truth. She was never known to tell an untruth.

2. Obedience to parents. She was very quick and cheerful in doing what her parents bid her.

3. Love of knowledge. She was very fond of the Sunday-school, and of reading Sunday-school books and tracts.

4. During her sickness, she was remarkable for her kindness to all around her, her patience under suffering, and submission to the will of God. She seemed to love and trust in the Saviour; and, although she was much beloved by her friends, yet she seemed quite willing to leave them all for Christ.

Reader, do you wish to die in like manner? To be able to say to the friends that may weep around your bed, "Don't weep for me but meet me in heaven." Then do as little Fanny did. Be diligent in serving the Lord; put your trust in the Lord Jesus Christ. Do it now, whilst you are in health. Don't think or say that you are too young. You are not too young to die. Then be sure to pray every day, to read the Bible, and to do what it tells you. And may the Good Shepherd ever take care of you.—*Selected by Lizzie S. Rickert.*

THE BABY ON THE PRISON STEPS.

Over two hundred years ago, people passing by one of the prisons in England, might have seen, on any warm summer day, a woman seated on the steps with a baby in her arms.

It was a poor, feeble little thing, and those who looked attentively at it used to think that it would never live to grow up and repay the care its mother bestowed upon it.

Her heart was very sad, as she sat there rocking her baby in her arms, trying to still its feeble cry; but her husband was shut up in the gloomy walls, and it was but seldam that the keeper of the prison would allow her to see him.

But you must not think that he was a wicked man because he was a prisoner; for in those days people were put in prison as often for loving the truth as for committing crimes.

The king of England and his Parliament had passed a law that persons must not meet to worship God in any other places than the churches which they established; and that no one should preach unless they gave him permission.

Many of the people thought this law unjust, and would not obey it; so they had meetings of their own, where they could hear the Word of God truly explained by godly men. These meetings made the Government very angry, and the people who were attending them were put in prison. This baby's father was one of those who had been found at these meetings, and so he was in prison with many others.

After months of imprisonment, during which time the baby and his mother were constant in their visits to prison, the father was released; but he was obliged to leave the country, and for many years was separated from his family.

Still the little puny baby lived and grew, though very slowly. Almost as soon as he could speak, he would go to his mother with any money which had been given to him, and say, "A book! buy me a book!"

His mother taught him from the Bible, and he early learned to love the Saviour. When he was only seven years old, he commenced to write verses. His mother had some doubts whether some verses which she found in his handwriting were really his; so to prove that he could write them, he composed an acrostic on his name. I will give you the last verse, that you may know of whom you are reading; for if you take the first letter of each line, you can form his name:

"Wash me in thy blood, O Christ!
And grace divine impart;
Then search and try the corners of my heart,
That I, in all things, may be fit to do
Service to Thee, and sing thy praises too."

Not very good poetry, you will say; but now you know his name. It is the same Isaac Watts who has written so many of the hymns you love to sing.—*Selected.*

HARDEN NOT YOUR HEARTS.

I saw a large strong man come forward asking for church membership. By his side was a delicate nine-year old child. Pointing to her, with tears in his eyes, he said, "She showed me the way." I knew I was a sinner and needed peace, but I kept putting it off. I heard the most powerful sermons, but would say, "Go thy way for this time." To the earnest entreaties of my wife to be reconciled to Jesus, I turned a deaf ear. But when the little child, again and again hung to my neck with tears in her eyes would say, "Dear Father, won't you go to heaven too? Jesus is so good. He died for you and me; can't you love Him? I could resist no longer. I now bless God for the dear child. Her Jesus is my Jesus too now, and shall be to all eternity.

BRIGHT AHEAD.

"I want to get home; all is bright ahead," said a young Christian with her last breath.

"The way is bright and Jesus is with me, and I shall soon be resting in my heavenly home," was the testimony of another young disciple in Jesus.

"Let me go, for the day breaketh; already the glory of the celestial Mt. Zion beams upon me," were the dying words of another.

At the last, as if in a vision, J. F. Bodine exclaimed, "It is all glorious beyond!"

The last words of Mrs. Snodgrass were, "Oh, the beautiful, angelic light of heaven!"

Another dying Christian said, "Oh, the glory that beams on the pathway home!"

"I see it! I see it!" said another, as he was passing through the valley and lifted his eyes to the top of the hill. "It is all bright on yonder mountain. I am going home—home!"

Sin is like the leaves of autumn
Falling in the public way;
Yesterday's most careful sweeping
Will not answer for to-day.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, DECEMBER, 1889.

WE NOW enter upon the last month of another year. Thousands are still unreconciled and in sin. Many remain thus while the year closes and the day of grace passes by. Reader, we make it personal with you, and we ask you, are you reconciled to God? Now be candid with your answer. If you are not reconciled, then we beg you take this thought home to your heart. The days have run into weeks since the year began, and the weeks into months. During all that time, as during your whole life before, you have been the recipient of God's mercies. During all this time God's command has lain upon you, to submit yourself to him. The swiftly flying months warn you that your life is waning, and that the time is coming when you must make an exchange of worlds. Are you ready? Again we beg you to take this thought home to your heart. Let not this year close without submitting yourself to the commands of God, and accepting his grace in Jesus Christ. And for fear your earthly life should close before the year does, do this NOW. Let us, in conclusion, say four words more to you: Admit, Commit, Submit and Transmit. Admit your utter helplessness, and the authority and the love of God. Commit His word to your heart, and yourself to Him and to His grace. Submit to His commands and to His will. Transmit your blessed experience in Christ, to those around you. "Go tell what great things the Lord has done for you." G.

ON THE DRESS OF CHURCH-GOERS.

Rev. Dr. Deems, of the Church of the Strangers in New York City, in his recent work, entitled *The Gospel of Common Sense*, makes the following pointed and timely remarks in regard to the gay and costly dress of many church goers:

"Perhaps, in the modern church worship, the greatest discouragement which the poor feel, is in the dress which their rich brethren and sisters are accustomed to exhibit in the house of God. It is a shame to their poor apparel. It ought to be a shame to any well-to-do Christian woman when she wears her gayest and newest costly clothing to public worship, and appears with diamonds and other very valuable and conspicuous ornaments before the altars of her God. Cannot the Christian women of this age at length have courage to refuse to continue to be Sunday advertisements of modistes and milliners? A lady in New York, whose pew was on one of the wall sides of the church, and who consequently had the congregation all on one side of her, suggested to her milliner that she put a certain bow on the "congregation side" of her bonnet! What a revelation was that! And was it solitary? Is not the preparation of many a worshipper made *on the congregation side?* And is not the House of the Lord thus turned into a show-room, in which those who have no special dry-goods to exhibit are neither welcome nor at home?"

On Saturday, November 2nd, fifteen young persons were baptized and admitted to membership in the West Swamp church. Seven of these were from families belonging to the East Swamp congregation and the rest are from West Swamp. A. B. Shelly, under whose preparatory instructions these young people had been for several months before, preached a sermon, taking for his text Gal. 3: 26, 27, and administered baptism. On the day following the Lord's Supper was celebrated, when those baptized the day before for the first time partook of the symbols of the flesh and blood of that Saviour whom they professed and whom they have put on in baptism by faith. Notwithstanding the very inclement weather the church was well filled on both occasions. The communion sermon was preached from Luke 22: 19.

REPORT OF THE EIGHTY-SECOND SEMI-ANNUAL CONFERENCE OF THE EASTERN DISTRICT.

HELD AT BOYERTOWN, PA., OCT. 1, 1889.

The regular sessions of the Conference were preceded by a ministerial conference on Monday, Sept. 30, and mission services in the evening, when the brethren C. H. A. van der Smissen and A. M. Fretz preached, the former on the needs of the heathen—"Come over and help us"—and the latter on the Biblical grounds for mission work—"The love of Christ constraineth us."

On Tuesday morning the members of the Conference, with members of the Boyertown congregation, assembled to the regular Conference service. Bro. N. B. Grubb assisted Bro. S. Ott in the service, the latter speaking from Rom. 1: 16. After the services the roll of churches connected with the Conference was called. The following were represented by their ministers, deacons and delegates: Bartolet, Bowmansville, Boyertown, Deep Run, Flatland, Gottschall's, Hereford, Upper Milford, East Swamp, West Swamp, Philadelphia, Saucon, Springfield and Germantown. The minutes of last Conference were read and approved. C. H. Moyer was received as a delegate from the Philadelphia church. Evangelist A. S. Shelly was received as a member of Conference. C. W. Burkholder, of Virginia, and J. E. Freeman, of the Reformed church in the place, were by vote invited to be advisory members.

AFTERNOON SESSION.

The Conference convened at 2 P. M. The opening exercises, conducted by Bro. A. B. Shelly as president, consisted in singing, reading Rev. 3: 7–22, and prayer.

In the absence of the treasurer, Aaron S. Moyer, the president presented his report to the Conference, to wit:

Balance in treasury Oct., 1888,		$619.57
Receipts during the year:		
From sale of catechisms,	$ 2.05	
Collections, congregations,	57.55	
Interest, - - -	24.00	
		83.60
		$703.17
Expenses during the year:		
Traveling expenses, -	$ 19.50	
For THE MENNONITE, -	100.00	
		119.50
Balance in treasury Oct., 1889,		$583.67

The publishing committee reported concerning THE MENNONITE: The paper has 430 paying subscribers. There were 39 new subscribers added during the year.

Expenses - - - -		$359.11
Receipts, subscriptions,	$135.75	
Drawn out of Conf. treas.	100 00	
		235.75
Leaving a deficit of		$ 23 36

A general discussion on the blessing and continuance of THE MENNONITE was had. It was acknowledged that the paper has been a blessing and is filling a long felt need among our young people and those who cannot read our German papers. As an evidence of how it is regarded by its patrons we have the fact that scarcely any names have been withdrawn from the subscription list. It was urged that exertions should be made to procure 200 new subscribers, thus making the paper self-supporting. The editors have thus far received no remuneration for their work, and are willing to work on thus in the future, but they would like to see expenses paid. The committee was re-elected and an appropriation of $100 was voted toward the expense of the ensuing year.

The following question was brought before the Conference: "How do we view members of our church who have received letters of divorce from the government and allowed themselves to be divorced?" The question was laid on the table for future consideration.

The home mission committee gave a verbal report of the work at Souderton, which the Lord is blessing. They presented a bill of $5 for traveling expenses, which was accepted and ordered to be paid.

N. B. Grubb and C. H. A. van der Smissen spoke concerning the forthcoming new German hymn book with tunes. The book meets a long felt want and recommends itself for adoption in the congregations.

The committee for the reprinting of the English catechism reported that its work was done. The price for the books was placed at 15 cents apiece.

Bro. W. S. Gottschall urged the duty of the congregations to contribute more toward replenishing the Conference treasury.

It was resolved to hold the next conference at Flatland. The brethren Abraham Gottschall and W. S. Gottschall were chosen to conduct the Conference services.

It was resolved to appoint a committee to make arrangements with the railroad companies to procure reduced rates to the General Conference, which is to convene at Childstown, Dakota, in the fall of 1890.

A resolution was passed commissioning Bro. A. M. Fretz to tender the cordial brotherly greetings of this Conference to the Central District Conference at Bluffton, Ohio, on Oct. 7, which he expected to visit.

The divorcement question was taken up for consideration and answered by the Conference with Matt. 19: 3—9; Luke 16: 18, and I Cor. 10: 10—17.

Cordial thanks were voted to the Boyertown congregation for the hospitality shown the members of the Conference. Conference closed with prayer by Rev. J. E. Freeman, the doxology and the benediction.

A. M. FRETZ, English Secretary.

A. B. SHELLY, President.

The vessels of mercy are seasoned with affliction, and then the wine of glory is poured in.—*Watson.*

MISSION DEPARTMENT.

FROM OUR MISSION FIELD.

CANTONMENT.

We make the following extracts from Bro. D. B. Hirschler's report to the Mission Board. Bro. H. took the place of Bro. Kliewer as missionary at Cantonment, the latter having organized a new station on the Washita river. He writes:

We commenced our work here on July 18. I had a variety of work. I made but few camp visits. When I went to camp it was generally to visit the sick. If I have in this way done something to the glory of the Lord, it will give me great satisfaction. I have again introduced the evening devotions, which were discontinued during the summer. I also gave a short address in English every Sunday evening, while in the morning we had as usual the Sunday-school. During the summer I had occasion to give medical attendance to Willie Hall, son of Sitting Bull, a pupil from the Halstead school. He has gone hence. His disease was consumption. Walker Roadtraveller, I am afraid, will not live very long. He suffers from the same disease. Of late the children had much to complain from sore eyes. One of the girls came here with sore eyes, and from her all the others took it. They are now all pretty well again.

Teacher A. S. Voth writes as follows concerning the school at Cantonment: The new school year came on us most too soon. This time we had no set day for the children to come to school, but had left it more to their own will, of which opportunity some took advantage, so we have had new arrivals every week. Our old scholars are now nearly all here, and I am in hopes that at least a few of those still absent who gave me much joy in the school-room will yet come. Though we can speak but little of conversions yet, still it is encouraging to have scholars who are anxious to learn, and are attentive and obedient. Though upon many sinners the offer of salvation has no effect, still there are such that will not permit a teacher's courage to sink, and though our work is like plowing on rocks, there are periods for a renewal of hope. God is still able to soften hearts. On September 5th, I was again privileged to begin a new school year in these old and frail buildings. It must be evident to all that I could not systematically arrange the work of the school under existing circumstances. As there were continued accessions of new scholars, I had to accommodate myself to the condition of each division and each class. The school is now about conducted as formerly. It is opened at 9 A. M., with a hymn, prayer and another hymn, and closed in the evening with prayer. Soon in the beginning of this school year the use of the Indian languages was prohibited, except among those not connected with the school, or that do not understand English.

Brother A. S. Kruse, superintendent of the work, reports to the Mission Board concerning the new building at Cantonment, under date of October 5, that the walls are finished and that in a few days the roof will be finished; that as soon as the floors are laid and the partitions set, the plasterers can begin their work. So we may expect by the time this reaches our readers the building will be finished.

DARLINGTON.

Brother H. R. Voth, missionary at Darlington and superintendent of our missions among the Indians, has submitted his third quarterly report for the year to the Mission Board. In it the brother writes among other things: "The sanitary condition of the children has been relatively good. While the white settlers in the vicinity of Oklahoma have much to complain from chills and fever, we have this fall been preserved from it. My own children are, thanks to God, well. Little Bertha has during the hot summer, in which other little children were sick, and several died, with the exception of a few insignificant ailments, been pretty well. Just now she is a little restless, as she is teething. Some time ago she, almost instantly, got bad eruptions of the skin, which, however, were soon healed. I have reason to believe that she was infected through an Indian girl. It is not the first time that my children have become sick through infection from the Indian children. This too is a sacrifice that the married missionary must lay upon the altar of his calling. How many anxious questions arise within his heart when he sees how many spiritual dangers his children are exposed to in the association with the Indian children, poisoned through and through with sin! He must often lay hold of the precious words, 'Cast all your cares upon Him; for He careth for you.' In all my sorrow the Lord shows me much grace and love, especially since He has taken from me my dear companion. Sister Moser had the misfortune to break an arm a few weeks ago. She had to keep her bed several days, but the process of healing is going on, and she may be able to use her arm again in a few weeks." Brother Voth further alludes to a visit he recently made to the new mission station on the Washita river. He writes concerning the beauty of the country, and the promising prospects of a good mission field there.

At the close of his report the brother calls attention to the necessity of having a church at Darlington before long. Through the settlement of Oklahoma other denominations have come into our vicinity, and if we do not make exertions to have a church it is likely that some other denomination will soon build in Darlington, and especially the young Indians who have been to school and learned English, will be gathered in by them.

In the last report of the treasurer we see that $40 has already been received toward the erection of a church in Indian Territory, and though the Mission Board did not yet feel to undertake it with the other new arrangements, as the building of a mission house at Cantonment, and the establishing of a new station on the Washita, it appears the time has come that we must in earnest consider whether the erection of a church, though plain and small, is not *commanded* us by the Lord.

Teacher J. H. Schmidt writes concerning the school at Darlington as follows: Since the reopening of the school, I was in a general way engaged in teaching and gathering in children. In the latter work we must exercise patience. We must not be discouraged to go three or four times after a single child, and in the end leave our desire unaccomplished, with abuse from the old Indians. Such treatment is felt the more when it comes from children that have already attended our school for four years, and know that we mean it only good with them. But this is not the case with all. Most of them come of their own free will, and as it appears, gladly, to the school. We have already 42 children and still there are prospects for some more shortly. They are mostly small, some of them most too small to attend school; it is difficult and takes time till these little ones get an idea of what learning is.

A CANNIBAL ISLAND CONVERTED.—The Rev. J. Jones, of Mare, South Seas, said: "The island of Mare is one of the Loyalty Group. Mr. Cray and myself landed there as two young missionaries thirty-four years ago last October. The bulk of the people were then cannibals and savages of the fiercest description. The tribes determined, when they found that the chief of the converted people had resolved no more to fight, to see whether they could not destroy Christianity from the island, and they attacked us. The chief sent a message to me saying that he was coming down, and that he would cook my wife and me in his ovens for his men, and my little children he would not take so much trouble with, but would throw them upon the fire and roast them as he did his yams. Now, we did not intend to run away from our work, but we wished to act prudently and to retire to some island on the west and await the storm blowing over. Although the angry cannibals came within sight of our premises, and attacked the village, and killed five of the people, God so disposed their hearts and so ordered events that they retired to a distant district. Then our Christian people took courage, and went forward to preach to them the Gospel of peace, and the chief who had threatened our lives said: 'I have heard what you have said in days gone by, when I heard you preach the Gospel. I have heard of Pharaoh—how he hardened his heart against God, and perished, and now I begin to fear the Word of God. Go back and tell the missionary that I will never attack him again, or any of his people.' Subsequently this chief and all his people embraced Christianity."

FAITHFUL WITNESSES.—One instance of this is the case of Isaiah Bara and Jonathan Apiafe, who were important persons in their country before they embraced Christianity. From that moment, however, they were bitterly persecuted, and, finally, for the crime of carrying the body of a poor Christian slave to burial, they were publicly impeached by the Juju priests. Offered meat sacrificed to idols, they preferred death to such dishonor to their Lord. Then they were bound with chains and put in a shed in the bush to die of starvation. But in secret some of their brethren conveyed to them a little food at the risk of their own lives. When tempted first by offers of honorable and influential positions among the chiefs, and then by threats of horrible punishment, their replies are among the brave words of Christ's witnesses well worth recording: "I have made up my mind," said one of them. "God helping me, to be in chain, if it so please the Lord, till the coming of the judgment day;" and said the other, fired with a like heroism, "You know I never refused to perform my duty; but as for turning back to heathen worship, that is out of my power, for Jesus has taken charge of my heart and padlocked it, and the key is with him." For twelve months these faithful ones endured this painful bondage, and were released at last by the urgent appeal of some English traders; and they looked on emerging out of their captivity more liked wasted skeletons than men.

The only safety for the Christian is in facing the foe.

THE SABBATH SCHOOL.

THE TEMPLE.

The following description of Solomon's temple may be of interest and beneficial as we study concerning its dedication in one of the lessons this month: If a cubit is 18 inches, the temple proper was 90 feet long, 30 feet wide and 45 feet high. The whole height was 30 cubits, but the rooms into which this space was divided, the Holy Place, and the Holy of Holies, were finished only 20 cubits or 30 feet in height. It was built of white limestone, largely taken from the quarries under the city itself, with beams and inner walls of cedar, fir, and red sandal-wood, overlaid, as was the roof, with pure gold. It was situated according to the points of the compass, the front entrance being toward the east. All the cutting and hammering of the stones was done in the quarries, so that, "like some tall palm, the noiseless fabric grew, an ever enduring psalm in stone." The fact is suggestive. The building up of the church of God is a silent, hidden process. Outward visible agencies must be employed, but the real constructive forces are out of sight. Truth works secretly and silently in the souls of men. "The kingdom of God cometh not with observation."

INQUIRING SCHOLARS.

The teacher who has brought his scholars so far that they ask questions about the lesson, has already won much. The aged who have withdrawn from the life and hurry of the world, and the young child which like a bud is just opening into life, have more questions to ask than anyone else. Why do little children and aged persons love to associate? Because the young love to question and the old to answer. If children are to learn they must inquire. An inquiring pupil is a good pupil.

Kindness is a better weapon than sword or gun. It kills an enemy more surely than the keenest edge, or the deadliest aim. It destroys your enemy by making him your friend.

Words written are judged by the eye. Words spoken are judged by the ear. The eye has only the word itself to judge from. The ear has the tone of voice as a more important element of judgment than even the word itself. As a means of influencing the reason, the written word has its advantages. As a means of swaying the feelings, it is the spoken word that has chief power. In the ordinary intercourse of life, it is not so much what is said, as how it is said, that settles the question of what is meant by the speaker. The slightest difference in tone may make the greatest difference in meaning. And the only way for us to have the right tone in our voices, is to have the right feeling back of the tone.

PERSONAL EXPERIENCE.

BY A TEACHER.

Doubtless there are persons to whom it is a pleasure to relate their religious experience; but to many a timid soul it is a real trial to speak of one's own feelings, even to the scholars of a Sunday-school class. It is easy to give incidents of answers to prayer, and to assure our scholars that God will help them to overcome temptation of any kind, but it is harder to say that, at such a time, I know that God answered my prayer, or to recall the occasion of some temptation from which we feel sure we were delivered by his help. These experiences seem something sacred, not to be spoken of.

But do we not loose much of the force of our teaching by doing so? The continued use of the pronoun 'I" becomes monotonous and ineffective, but an occasional bit of personal experience will often go farther than hours of teaching of religious truth. We all know the preference children have for stories beginning "When I was a little girl or boy" over the "Once there was a little boy," etc. The same principle applies to those of larger growth.

I was so forcibly reminded of this by noticing the sudden look of interest in the faces of my scholars once, when, speaking of conversion, I said, "I had such and such feelings when I became a Christian." I was really surprised, and was led to wonder if my teaching would not be more effective if I should use this method oftener.

We may not have had any remarkable experience, or have passed through seasons of deep distress, or wrestling; but there is no one who has not some memory of temptation overcome, or of comfort in some trial, though it be seemingly a very small one. These common experiences will come much nearer the hearts of our scholars, who, probably, have not yet passed through deep afflictions, or encountered life's severe temptations. The comfort and help spoken of in such trials seems something far removed from and entirely beyond them, and they will fail to look for that help in the every-day affairs of life.—*Sunday-school Times.*

INTERNATIONAL S. SCHOOL LESSONS.
1889. Fourth Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 5. December 1st.

THE TEMPLE DEDICATED.—1 Kings 8: 54—63.

GOLDEN TEXT:—The Lord is in his holy temple; let all the earth keep silence before him.—Hab. 2: 20.

The house of God which David had proposed to build, was built by Solomon on Mount Moriah, the central hill of Jerusalem, the place which when a threshing floor, David bought of Araunah in order to offer sacrifice for the cessation of the great plague, 2 Sam. 24: 16—25. Here also Abraham brought Isaac for sacrifice. It overlooked the valley of the Kedron and the Mount of Olives. The temple was seven and one-half years in building. The dedicatory prayer we have in verses 22—53. The lesson divides itself into the Benediction, verses 54—61, and an account of the sacrificial feast.

V. 54. During the prayer Solomon had been kneeling now he rises to his feet and spreads his hands up to heaven. He had asked for, now he is reaching out his hands to receive a blessing. Though worship should not alone be formal we should use appropriate forms in worship. Devotion must be from the heart, but an appropriate form will aid it while an inappropriate form hinders it.

V. 5—6. God's promise fulfilled. In Deut. 12: 9—12, God had promised his people rest in the land of inheritance. Then a place of sacrifice should be appointed. This place is now built and dedicated, and Solomon sees in this circumstance a proof that the rest had now come. God has promised rest to every individual on condition that the heart should be dedicated to him as a dwelling place. Those who open to the knocking of the Spirit, Rev. 3: 20, can say with Solomon, "Blessed be the Lord, that hath given rest." The same is applicable also to our public houses of worship.

V. 57—58. God's presence assured. In former days God's glory filled the tabernacle, now he had given visible proof of his presence, in filling the temple. If God is present we have the assurance of every other needed blessing, both individually and unitedly. The hearts truly dedicated to the Lord may feel and know his presence, and are naturally inclined to walk in his ways and keep his commandments. Where the chief inclination to walk in God's ways come from the outward man, there is much wanting. God must work both "to will and to do" of his good pleasure. God's law is written in the hearts in which he himself dwells. Public service in God's house is a strong influence to help men to walk in all his ways and to keep his statutes,

V. 59. Solomon desired that his prayer (the dedicatory prayer) be a perpetual prayer, always heard and answered, and that the Lord should continually guide, protect, and watch over him. He considered himself a servant of the Most High, and in need of His help. Still he was not selfish in his benediction but remembered the cause of God's people.

V. 60. Israel was not made and kept a people of God for its own sake alone, but through them the Lord would teach other nations that he is God and that there is none else. Through them was to come the blessing of all the nations of the world—the Saviour, Jesus Christ. He brought light, salvation, and eternal life for all.

V. 61. In this verse we have an exhortation, which is as good now as it was then. In order to be true recipients of God's blessings, and have him with us, our hearts must be perfect with the Lord. A false or a divided heart cannot keep the Lord's commandments perfectly. In the parallel account in 2 Chron. 7: 1, we read that God's glory filled the house while fire from heaven consumed the burnt offerings and sacrifices. The heart dedicated to God is ready to bring offerings to him; while God is ever ready to receive the same when they come from such a heart.

Lesson 10. December 8th.

SOLOMON AND THE QUEEN OF SHEBA.—1 Kings 10: 1—13.

GOLDEN TEXT:—She came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.—Matt. 12: 42.

The ten years following the dedication of the temple were passed by Solomon in generally improving and advancing his kingdom, in erecting public buildings and private palaces, extending his commerce and building cities. His fame spread to other countries. But while thus in the very acme of his glory he was walking on the very verge of a precipice into which he was in danger of falling through his wealth and power. The fall subsequently came, as we shall see in the next lesson.

V. 1. The fame of Solomon. The fame of his wisdom extended throughout the then known world, and from all countries came persons to hear him and see his works. In this way he had a great missionary privilege. Had he used this privilege aright he would have been preserved from falling. The queen of Sheba hearing of his fame and in particular of his strength in the name of the Lord, came to prove him with hard questions. She would test his wisdom with the riddles and enigmas so common in the East.

In the allusion to this incident by Jesus in our golden text, we are referred to a kingdom of which one greater than Solomon is king. A more glorious kingdom under the rule of a wiser king, with a nobler temple and richer palace than any which Solomon built. Solomon excelled all the kings of the earth, but

Christ far excels Solomon in all his glory. He excels him:—1. In wisdom. He is the wisdom and power of God. The redemption plan is the outcome of this wisdom. 2. In riches. The earth is his, and besides this, he has and bestows all spiritual gifts and blessings. 3. In power. All power is given to him in heaven and on earth. 4. In the extent of his kingdom. 5. In the outreach of fame. All nations and people are coming to him and becoming his subject.

The queen of Sheba came. We should come to king Jesus, though still living far away. We should come with open hearts to commune with him and learn of him.

V. 3—5. Solomon's greatness. He answered all the questions put to him. This was an evidence of his great wisdom. His greatness is further seen in his private buildings and public works, his commerce, and his army. Also in his court splendors, the great variety and quantity of food, and the costly furniture of the table, 1 Kings 10: 21, the sittings or rooms, and apparel of his servants and private attendants, chap. 4: 22, 23, his ascent or private passage from his palace on the western hill across the ravine (Tyropocum) and up the eastern hill to the west side of the temple area. In the "Greater than Solomon" we have wisdom planning and carrying out redeeming love, passing all human knowledge. The splendor of his Father's house surpasses all the grandeur of earthly palaces. His court splendors are such as "eye has not seen nor ear heard, neither has it been conceived by the heart of man." His "ascent," the passage from heaven to earth and back again to his Father's house,—his condescension and ascension, is beyond the description and comprehension of man, v. 7, "I believed not until I came," is in truth the language of every converted sinner, and having truly seen the love of Christ with the eye of faith, he must add, "The half was not told me."

The visit of the queen of the most famous country in the ancient heathen world, foreshadows the coming of the heathen to the kingdom of God. They come and experience the happiness of being subjects of king Emanuel, and bless and praise God for such love to man. They come and pour their treasures at his feet and in turn receive from him their heart's desire for this life, and of the royal bounty in the life to come. What is true of nations is true of individuals. Every individual sinner must thus come to Christ. He must acknowledge his own ignorance, experience the happiness of being a child of God, praise God for his love and pour the treasures of life and heart at his feet, while in turn he receives the forgiveness of sins, the blessing of a happy life below, and the royal bounty of a heavenly home. We must give Jesus our hearts, our lives, our money, our service, Rom. 12: 1. Christ gives to us "according to his riches in glory," Phil. 4: 19; "exceeding abundantly above all that we ask or think." Eph. 3: 20.

Solomon's light shone before and they saw his good works, but he forgot to give the glory to God.

Lesson 11. December 15th.

SOLOMON'S FALL.—1 Kings 11: 4—13.

GOLDEN TEXT:—Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. 10: 12.

We now pass over several years of Solomon's life, and come to a passage showing how the brightness of the great king's reign was fated to set with gloomy indications of gathering evil. God's word not only portrays the grandeur but also shows its danger. It shows the source of the downfall of the wisest and greatest of men.

V. 4. The temptation. Solomon allowed himself to be led into polygamy. He took to himself many wives of such nations as whom the Lord had forbidden his people to associate with. These wives took away his heart after other goods. These heathen wives with their respective religions so influenced him that he, instead of with his wisdom and conduct winning them to his faith, favored and aided the worship of idols. His heart became divided between the true God and the heathen gods. He failed to practice himself what he had exhorted his people to do, (les. 9). When the heart becomes divided and disloyal, when the bond of faith with the true and living God is broken and his love is lost, we begin to siu.

V. 5—8. The sin. Though Solomon never entirely forsook the worship of God it must have been but a formal worship, for other gods received much of his attention. From polygamy he was led into idolatry. He had wives of the Zidonians, by whom he was influenced to do homage to Ashtoreth their goddess, and for whom he built an altar, 2 Kings 23: 13. Of the Ammorites—descendants of Lot, he married Milcolm—probably another name for Molech. Their god was worshipped with human sacrifices, especially children. The image was made hollow and a furious fire was kindled within in. The victims were thrown into the red hot arms and instantly burnt to death, while its cries were drowned by drums. To this idol Solomon for the sake of his wives built a high place. The supreme deity of the Moabites was a sun-god named Chemosh. To him Solomon, also, for the sake of his wives built a high place. Likewise he did to the gods of all his strange wives, encouraging immorality and cruelity, which were the essential parts of the idolatrous worship, and dishonored and insulted the One true God who had given him all his blessings.

V. 9—10. The Lord was angry with Solomon. No wonder the just rage of God should be kindled, when his blessings are thus disregarded and his name dishonored. The Lord's anger, however, is not a burst of passion, nor a desire to revenge, but a burning indignation against wrong. God had twice appeared to Solomon to warn him against his danger and encourage him in his loyalty to him, chap. 3: 4, and chap. 9: 1—9. The Lord had commanded him by visions and by his word, and as a wise and learned man he must have had studied these thoroughly. He himself was a teacher of others, writing books and giving counsel. Solomon's sin in the face of all these advantages for the better was indeed very great and brought evil consequences upon himself and his people.

V. 11—13. Solomon had prayed that the Lord might maintain his cause and the cause of his people, (Les. 9, v. 59). This the Lord gladly did as long as Solomon's cause was God's cause. But having forsaken God, the kingdom must be taken from him, or from his son to follow him on the throne, and given to his servant. For David's sake, however, one tribe should be given to Solomon's son. The consequences of Solomon's sin are given in our next lesson.

There is danger of falling for the best and wisest of us. God does not want us to fall, hence he puts barriers in the way. These are conscience, visions of the consequences, the Word, the Holy Spirit, his Providence, the example of others. If we sin against all these influences the guilt will be aggravated accordingly. They that sin must eat of the fruit of their own way.

Lesson 12. December 22nd.

CLOSE OF SOLOMON'S REIGN.—1 Kings, 11: 26—43.

GOLDEN TEXT:—Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man.—Eccl. 12: 13.

In our last lesson we saw Solomon's fall before the many temptations to which he was exposed, upon the dizzy heights of his worldly prosperity. His heart was turned from God to strange gods. In consequence of this sin God forsook him. He could not bless with his favor any one who was openly disobedient to his laws. God changed not, but Solomon changed from the sunlight of God's favor to the shadows and darkness of his anger.

V. 26—33. In these verses we see the consequences of Solomon's sin upon the kingdom, and the call of Jeroboam as future king. Jeroboam an officer of Solomon's, of the tribe of Ephraim, employed in repairing the breaches of Jerusalem, lifted up his hand—rebelled against the king.

This Jeroboam being a man of unusual power and ability, Solomon made him superintendent of all the laborers of the house of Joseph—tribe of Ephraim. The reason that Jeroboam rebelled, lay probably in the fact that, as the tribe of Ephraim was in constant envy of Judah, they were mortified to find themselves forced to help build the fortifications of Jerusalem. Their murmurings may have suggested to Jeroboam thoughts of overt rebellion. Filled with these rebellious thoughts he upon a certain occasion met Ahijah the prophet clad with a new garment which he tore in twelve pieces in his presence and gave him ten pieces. This was a prophetical symbol for the kingdom of Israel. The new garment represented its completeness and newness, and its still young and vigorous condition. The twelve pieces represented the twelve tribes. "The Lord saith it;" the Lord will rend the kingdom. This was to show to Jeroboam the source from whence the gift came, and urge him to remember the God of heaven. Ten tribes, all except Judah and Benjamin would be given to Jeroboam. One tribe, Judah and Benjamin here reckoned together, should be left to Solomon's son for David's sake; that he may have a "light always before me"—that his family might not become extinct; through David was to come the Messiah. So David's issue still exists in "his greater son"—Jesus the eternal king.

This was a direct punishment upon Solomon for his sins in forsaking God and serving idols. The summing up of Solomon's sins by the prophet in v. 33, corresponds exactly with the account in last Sunday's lesson.

V. 37. "I will take thee,"—The call of Jeroboam was distinctly God's act, and he should know it. God wanted to rule through him. Man has however a free will, if he wills what God wills he shall have God's help and blessings. God put before Jeroboam all the possibilities and hopes the most eager soul could desire and showed how to realize the same. Jeroboam's will must be to hearken unto the commands of the Lord to walk in his way, to do what is right in God's sight and keep his statutes and commands; and God's will is to be with him, to build him a sure house—secure perpetuity to his family in the kingdom, to give Israel unto him.

V. 40. This is a continuation of v. 26; here we are informed how Solomon sought to revenge himself upon Jeroboam who in consequence fled to Egypt for safety till the death of Solomon. Solomon died having reigned 40 years, and his son Rehoboam took charge of the kingdom. Chap. 12 gives an account of the accession of Jeroboam to be king over the ten tribes.

The following passages from the New Testament will help to impress the truths of this lesson:

1. Punishment directly from God.—Luke 12: 5; Acts 5: 5; Rom. 2: 5—10.

2. Punishment also the natural fruit of sin.—Gal. 6: 7, 8; Rev. 21: 27.

3. God no respector of persons.—Acts 10: 34, and

4. Solomon must be treated exactly as any other person.—Luke 13: 3.

5. If he repented he was saved.—Acts 2: 38; 3: 19.

Lesson 13. December 29th.

REVIEW.—Twelve lessons in Jewish history.

The place is Palestine, but centering around Jerusalem, now the capital of the nation.

DAVID.

1. *Early Life.* When and where born? His work as a youth. Early feats of prowess. Sent to Saul. His anointing by Samuel. His contest with Goliath. Persecuted by whom, how long? His general disposition.

2. *King.* When he began to reign. Where, and how long at each place? Concerning the founding of Jerusalem. The enlargement of the kingdom. His success as king.

3. *Poet.* What he wrote; their beauty, worth and enduring qualities.

4. *Secular Life.* His trials in youth. His troubles in later life growing out of his sin. His sin. Repentance. His life as a whole. Of what he sings much. His death.

5. *Religious Life.* His standing toward God. Feeling toward God. His great sin, and deep repentance. Public confession and complete renunciation of sin. We may well compare our lives with His.

SOLOMON.

I. *Early Life.* When and where born? His parents. How old when he began to reign?

2. *King.* His devotedness to God. His good choice. God's blessing. Homage from all nations.

III. *The Kingdom.* Fully developed. Regarded by all nations. Visit of the queen of Sheba, and king of Tyre.

IV. *The Temple.* Its erection, splendor, and use.

V. *His Writings.* Type of what.

VI. *His Fall.* Sin, Safeguards, Consequences.

Lessons from his life. The lessons reviewed under these topics, together with the golden texts, and applying the truths for every day life, will form a good review exercise.

For schools that desire a temperance lesson in connection with, or instead of, the review lesson I give the following from the writings of Solomon.

TEMPERANCE LESSON.—Prov. 23: 29—35.

GOLDEN TEXT:—Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!—Isa. 5: 11.

I. *Measureless Evils*, v. 29. Woe, sorrow, contentions, babblings, wounds without cause. All these are the results of tarrying at the wine. The slave of appetite is ever recognized by his looks, he bears upon his face a mark as evident as the brand of a slave.

II. *Their Cause*, v. 30. There are four dangerous passes to these evils; he who keeps from the first, will not be way-laid in the fourth. (1) Keeping bad company. (2) Sipping the wine. (3) Drinking to excess. (3) Drunken carousals.

III. *Warnings*, v. 31, 33. "Look not,"—keep from wine and from drinking company. Do not put yourself into the way of temptation. "At the last," etc. It is more painful and deadly. At the first it seems pleasant; at the last it is the agony of endless perdition.

IV. *The End.* "As he that lieth in the midst of the sea; top of a mast." As sleep on a vessel in a storm; in an unsteady, insecure place. The drunkard is represented here as surrounded by danger, and yet insensible to it. The moderate drinker does not believe he is in danger even when most in danger. Every drundard is the outcome of a moderate drinker.

"They have stricken me," etc. "I will seek it yet again." The drunken man is speaking to himself. He was beaten, but because insensible, he has not felt it and places himself where he will sleep out his intoxication. The very drinking habits dull the conscience and harden the heart. The picture ends with the words of the drunkard on waking from his sleep. He is never satisfied, nor has he in himself the power to resist. That power is alone in his conversion to Christ. How much have those to answer for who are holding up temptation to those who would turn, and to the young who are yet pure from the evil, by helping to uphold the monstrous liquor traffic, under the plea of "personal liberty."

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THE MENNONITE.

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3: 11.

"TELL JESUS."

JOHN 12: 22.

"Tell Jesus"—tell Him everything
About yourself, and all
The daily cares that trouble you—
The great ones and the small.

None are too large for Him to take,
He weighed them all before
He gave them you to bring to Him,
That you should love Him more.

None are too small to take to Him—
He listens to a sigh,
He knows each wish, He sees each tear,
For He is always nigh.

"Tell Jesus"—tell Him everything,
The past and present too,
He'll send new strength with every care,
And soothe, and comfort you.

S. M.

NEW YEAR THOUGHTS.

JOSHUA 5: 11.

"They did eat of the fruit of the land of Canaan that year."—Israel's weary wanderings were all over, and the promised rest was attained. No more moving tents, fiery serpents, fierce Amalekites, and howling wildernesses. They came to a land which flowed with milk and honey, and they ate the old corn of the land. Perhaps this year, beloved Christian reader, this may be thy case or mine. Joyful is the prospect, and if faith be in active exercise, it will yield unalloyed delight. To be with Jesus in the rest which remaineth for the people of God, is a cheering hope indeed, and to expect this glory so soon is a double bliss. Unbelief shatters at the Jordan which still rolls between us and the goodly land, but let us rest assured that we have already experienced more ills than death at its worst can cause us. Let us banish every fearful thought, and rejoice with exceeding great joy, in the prospect that this year we shall begin to be "forever with the Lord."

A part of the host will this year tarry on earth, to do service for their Lord. If this should fall to our lot, there is no reason why the New Year's text should not still be true. "We who have believed do enter into rest." The Holy Spirit is the earnest of our inheritance. He gives us "glory begun below." In heaven they are secure and so are we preserved in Jesus Christ; there they triumph over their enemies, and we have victories too. Celestial spirits enjoy communion with their Lord, and this is not denied to us; they rest in His love, and we have perfect peace in Him too. We will this year gather celestial fruits on earthly ground, where faith and hope have made the desert like the garden of the Lord. Man did eat angels' food of old, and why not now? O for grace to feed on Jesus, and to eat of the fruit of the land of Canaan this year.—*Morning by Morning.*

HON. WILLIAM H. SEWARD, *Speech in the Senate:* "Secret societies, sir? Before I would place my hand betwen the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

Joseph had the power to punish, but he forgave. A vindictive spirit at that time would have clouded that noble life; the tear and the kiss make it glow with more than the beauty of the rainbow. If you forgive, when vengeance is in your power, you will feel the inflowing of joys, the same in kind that makes Christ's life so full of bliss.

For the Mennonite.

PARDON AND ACCEPTANCE.

BY JOSEPH S. TAYLOR.

In the November issue of the *Century* Magazine appears a unique contribution from the pen of Mr. Ernest H. Crosby, who is well known as the son of Rev. Dr. Howard Crosby, as well as for his brilliant career in the New York Legislature. Mr. Crosby is quite a young man, with delicate frame, oval black hair, and wears a full beard. He is the champion of High License and Ballot Reform. He possesses the nervous temperament, and his pale face is not at all an index of the energy and vitality which he has repeatedly shown in his brief public career. His is a case where success is achieved by failure. His reform bills have been twice vetoed by the Governor, yet for his services in behalf of the defeated bills the people have returned him again and again, while his fame has steadily grown and his influence widened. After all, it seems to pay to have principles and to stand by them.

Thus much by way of introduction.

Now to the "Case of John Van Arsdale," which is the title of the *Century* article. It has attracted wide attention, and been used by more than one Doctor of Divinity to illustrate the salvation of man.

John Van Arsdale was a gentleman well known, well educated, traveled, and a lawyer by profession. He had an unaccountable aversion to one Henry Hasbrouck, a politician. The very mention of this man's name almost threw him into convulsions. One day Hasbrouck was nominated for Governor, and his name of course was in all the papers, and party feeling ran high. One morning in October the daily papers came out with sensational headlines about a murder at Albausborough (Albany, doubtless). It appeared that John Van Arsdale had been talking with three politicians in the corner of the reading room of the Danvale House. At last they came to blows, and Van Arsdale struck his opponent saying, "I will kill you!" He *did* kill him. Van Arsdale was arrested, and committed without bail. The defense was insanity.

Early in January a commission was appointed to examine into the question of Van Arsdale's lunacy. The result was that Van Arsdale was pronounced sane, and nothing remained for the lawyers but to play on the sympathies of the jury. This they did, but without effect. The jury found the prisoner guilty of murder in the first degree. Van Arsdale, being a lawyer himself, confessed that the verdict was just and the Judge's charge was correct. In the mean time Hasbrouck had been elected Governor. He was an old acquaintance and a relative of Van Arsdale. The lawyers at once applied for a pardon, which was granted. One hastened to the jail with it.

"John," said he, "your pardon will be here at four o'clock. You will be a free man to-night."

"You have done me a wrong," he cried indignantly, "I shall not accept the pardon. Do you think I would take one day of life from *him?* I should rather hang ten thousand times than owe him a minute."

"But, if you are pardoned, you will have to go free."

"But I will not accept it," said John, "and no one can make me. It is like a deed: unless I accept it, it is worthless. I have not studied law for nothing." It turned out that John Van Arsdale knew more law than his lawyers, as the following opinion from Chief Justice Marshall shows:

"A pardon is a deed to the validity of which delivery is essential, and delivery is not complete without acceptance. It may then be rejected to whom it is tendered; and if it be rejected, we have discovered no power in a court to force it on him."

Yet, in spite of this law, the Judge who was appealed to now, acting in the interest of humanity, decided that Van Arsdale must be discharged from jail because he had been pardoned.

The next morning at eight o'clock the lifeless body of John Van Arsdale was found dangling from the cornice of one of the windows of his boarding house. He had made a rope out of two towels. On his dressing table was found the following note:

"This is to certify that I am about to hang myself by the neck until I am dead, in accordance with the judgment of this court. The sheriff having refused to do his duty, I am obliged to act in his place.

JOHN VAN ARSDALE."

There are many people who are unable to reconcile the mercy and justice of God. "If the essence of God is love," they argue, "he will damn nobody." And thus the doctrine of universalism comes in. There are a great many universalists that have not joined a universalist church. There is a vast body of careless people; people who believe in a Supreme Being, but belong to no church. They have made profession of no creed. But they are practically universalists. They hope that God will save everybody, and therefore will save them.

The case of John Van Arsdale clearly shows the error of universalism. *God can not save a man who refuses to accept pardon.* In the court of heaven we all stand condemned. There is not one exception. Judgment has been pronounced, and unless something is done to stay the execution of the sentence, we must all suffer the penalty of transgression. In Van Arsdale's case the jury was called to decide the question of fact. Had he killed this man wilfully?

In our case the question of fact is settled. It is no longer a question whether we are guilty. We may not even throw ourselves upon the mercy of the Court, for judgment is already pronounced: "All we like sheep have gone astray;" "He that believeth not, is condemned already." But we may invoke *Executive* clemency. God, through Jesus Christ, offers pardon to every sinner. But, in the language of Chief Justice Marshall, "A pardon is a deed to the validity of which delivery is essential, and delivery is not complete without acceptance." And every man who refuses the mercy of God will suffer the penalty of his guilt in the same manner as if that mercy had never been offered.

Can any one hold Governor Hasbrouck responsible for the death of Van Arsdale? He did all he *could* do. He offered the pardon freely. After that the criminal's life was in his own hand.

Every man has a free will. God can do only by omnipotence what can be done with power. It is as impossible for an omnipotent God to make a sinner accept pardon as it was for Governor Hasbrouck to make Van Arsdale accept his pardon. If we perish, we perish by our own hands. John Van Arsdale, with the Governor's pardon in his pocket, suffered execution of judgment. So every man who has heard the Gospel of Jesus Christ and refuses to accept salvation, is guilty of his own destruction.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." What a picture! A good God anxious to save us, has sent his pardon, and stands at the door of every man's heart saying, "Take your life; accept this pardon; I am waiting to be gracious. Why will you die?"

Yet wicked man, ungrateful man, goes on accusing God of harshness, or hoping that He will save men who refuse to accept pardon.

God is love. But even immortal love can not save a man against his will.

For the Mennonite.

THE MORALITY OF TRADE.

Last Spring when the liquor licenses were being filed, a man, a carpenter by trade, who was tired of making an honest living, came to a gentleman here in Philadelphia with a petition for a saloon license, which he asked the gentleman to sign. The gentleman asked him why he did not stick to his plane and bench. The answer was, "The saloon business is a more lucrative trade; I want to make money faster; I want to get rich." "Well, but do you not think you will be affording additional facilities to drunkards to destroy themselves?" "Perhaps I shall." "Do you not think or believe that at least five men every year will die drunkards if you succeed in getting a license?" "Why, I never thought of that before; but I suppose it would be so." "Then, if the Lord lets you keep tavern for ten years, fifty men will have died through your agency; now what becomes of the drunkard? Does he go to heaven?" "I suppose not." "I am sure he does not, for no drunkard shall inherit the kingdom of heaven. What becomes of them then?" "Why he must go to hell." "Well, do you not think it would be just if the Lord, at the end of ten years, should send you down to hell too, to look after those fifty drunkards?" The man threw down his petition, went back to his honest occupation, and he was never tempted since to desire a license again.

ONE WHO KNOWS.

A conductor of a local passenger train, running between Norristown, Pa., and Ninth and Green streets, Philadelphia, on the Philadelphia and Reading Railway, a member of the Central Presbyterian Church, Norristown, so labored during the recent union meetings in Norristown, conducted by Rev. L. W. Munhall, that the engineer, fireman, baggageman and two brakemen of his train confessed Jesus Christ as Saviour, and united with the Church. This train is now known among the men on that division of the road as "the gospel train."

CARVING CHARACTER.—Did you ever watch a sculptor slowly fashioning a human countenance? It is not moulded at once. It is not struck out at a single blow. It is painfully and laboriously wrought. A thousand blows rough-cast it. Ten thousand chisels polish and perfect it, put in the fine touches, and bring out the features and expression. It is a work of time; but at last the full likeness comes out, and stands fixed and unchanging in the solid marble. So does a man carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought and will and effort shape the features and expressions of the soul. Habits of love, piety and truth, habits of falsehood, passion or goodness, silently mould and fashion it, till at length it wears the likeness of God, or the image of a demon. Reader, stop now—consider—be sincere—deliberately and with the understanding ask yourself, What am I doing?

A drunken man doth not so much commit sin as he is sin himself.

For the Mennonite.

A TRIP TO OHIO AND INDIANA.—NOTES BY THE WAY.

In compliance with an earnest request from the programme committee of the Central District Sunday-school Convention to be in attendance at their annual convention in October, and with my own desire to visit some of our Western churches, I left home, after commending mine to the care of our Heavenly Father and asking his guidance and blessing, on Monday, Oct. 7th. 8.15 A. M. found me in Philadelphia boarding a train on the B. & O. R. R., with a passport over said road to Fostoria, Ohio. Though westward bound the route lay southward through the states of Pennsylvania, Delaware and Maryland, as far as Washington, D. C. From here the route is generally westward along the romantic Potomac and over the Alleghany mountains in western Maryland and West Virginia and northwestward through the State of Ohio. Tuesday morning at 9 by the clock found me at the limit of my ticket. Hurrying to another depot in the town, Bluffton was reached about an hour later. Here I was conducted by a friend to the store of the Messrs. Amstutz; though personally strangers we soon knew each other as brethren.

After partaking of dinner with the family of one of the brethren, I accompanied him to the newly erected St. Johannes Mennonite church, about six miles distant, where the Central District Conference had already been in session since Monday morning. The new church is a creditable structure, built of brick, 50 by 80 feet, with two galleries, affording comfortable seating capacity for about 1200 people. It is situated about one mile east of the village of Pandora, on one of the principal thoroughfares of that section. It was dedicated on the Sunday previous to my arrival, with appropriate ceremonies, Bro. D. Goerz, of Kansas, preaching the dedicatory sermon.

Here I was greeted by a number of our Western brethren, notable among whom was Bro. S. F. Sprunger, president of the Conference, and I. A. Sommer, editor of the *Bundesbote*. These two brethren I first met just twenty years ago as students at the Seminary at Wadsworth. The great majority, however, of those we met at the conference were strange faces, but I soon found the beating of brotherly hearts.

This Conference district comprises the States of New York, Ohio, Indiana, Illinois, Iowa and Missouri. The subjects that demanded the attention of the Conference and were considered at length were: Home Mission, Foreign Mission, Publication, and Educational Work, and the adoption of a constitution for the Conference. The Conference closed on Wednesday at noon. In the afternoon the Mission Sewing Society of the congregation met in the church. The society has 55 members, who are very active workers for the mission cause. At this meeting many sisters and brethren from a distance were present and participated in the exercises. The meeting was opened with singing, Scripture lesson and prayer. The exercises consisted in the discussion of subjects bearing on mission work, reading of letters from other societies and mission workers, and addresses, the whole interspersed with singing and closed with prayer. We have since learned that two sisters out of this congregation have entered our missions in Indian Territory as workers. In the evening we repaired to the Ebenezer Mennonite church, about 4 miles distant, and belonging to the same congregation. This is another spacious brick building, erected a few years ago. Here we listened to the Word expounded and admonitions given by the brethren Jacob Krehbiel, of New York, and C. D. Steiner, of Ohio.

On Thursday morning the Sunday-school convention opened in the new church. The church was well filled, and in many faces could be seen a deep earnestness for the Sunday-school cause. Delegates were present from the schools connected with the churches throughout the above named states, and I was happy to find myself in their midst as an invited participator and guest. After devotional exercises, Bro. Benj. Diller, one of the ministering brethren here gave a pleasing address of welcome. The necessary preliminary business was transacted, after which the topics on the programme were taken up.

"Sunday-school Prayer" was considered by Bro. S. F. Sprunger under the following divisions: 1. Who should pray? 2. Position in prayer. 3. Length of prayer. 4. Substance of prayer. 5. Prayer meetings. "The Relation Between the Congregation and the Sunday-school" was discussed by the writer, followed by D. S. Beeshy. "Advancement in Bible Reading. (a) by teachers, (b) by scholars" was ably discussed by the brethren Chr. Zimmerly, one of the ministering brethren here and J. H. Tschantz, of Dalton, Ohio. "Teachers' Preparation" was considered by John Moser, one of the ministering brethren here, and I. A. Sommer, of Berne, Ind., and "Saul's Armor and David's Sling" by P. S. Lehman and P. P. Lehman, of Missouri. D. Goerz considered the 13th lesson under three heads, viz, Review, Temperance and Mission. On Thursday evening Bro. I. A. Sommer and myself had the pleasure of preaching the Word to a large audience in both English and German languages. The week's work came to a close on Friday evening with

preaching in the Ebenezer church by the brethren Sprunger and Goerz. A large and well-trained choir did excellent services during these meetings. My visit to these meetings and the congregation here is one to be long remembered with many grateful thoughts. Many were the pleasant acquaintances I made.

On Saturday morning I accompanied the delegation from Berne, Ind., to their home a distance of some 70 miles, by rail. On Sunday morning, Oct. 13, I preached to a large concourse of people from Bro. S. F. Sprunger's pulpit. After dinner we visited the brother's aged father, who is an invalid. We here found gathered a room full of friends and neighbors and a short service was held. The aged brother is ninety-one years. He is one of the Swiss pioneers of this community. His days are undoubtedly nearly numbered. May his departure and rest be a peaceful one!

We next attended the Sunday-school. This may well be called a model school. It numbers 492 scholars and 47 teachers, and is under the superintendence of the pastor, S. F. Sprunger. "O Wort aus Gottes Mund" was the opening hymn, sung with heart and voice, and I felt that the many young hearts who could thus sing had already experienced much of the pleasure of God's Word and were ready to receive more. The school is entirely German. After the exercises of the school the choir gathered for practice under the leadership of Bro. I. A. Sommer. In the evening was held their regular weekly prayer-meeting, conducted in a quiet and devoted manner. I was pleased to attend and participate in the same. The meeting is held in the church and the spacious room was almost full. This seems to me to be a uniting link in this large congregation. Here the brothers and sisters, old and young, can gather and united appear before the throne of the Father above, with their joys and sorrows, their blessings and grievances and in brotherly sympathy edify and encourage one another in the walk on the way of life. Oh, how near are we drawn to Him who has given man an access to God in prayer in such gatherings! This congregation numbers about 400 members, and the large church is generally well filled in all the different services. On Monday a number of families on which the hand of sickness was resting were visited and the afflicted directed to the Great Physician. On Monday and Tuesday evenings the congregation met for divine services, when opportunities were afforded me to preach the Word. On Tuesday forenoon was held the annual combined Harvest Thanksgiving and Children's Mission Service. In the space around the pulpit were piled up bags, baskets and boxes filled with the products of some of the children's mission gardens, while a small basket received the proceeds of those of the others who had turned their proceeds into money. The middle tier of seats was occupied by the children, the parents and older people occupying the side seats and the galleries. It was indeed an interesting and happy gathering. Remembering God's great love and continual blessings on them, they had gathered to present to Him the works of their hands for the promulgation of the tidings of that love, and the praises of their lips in thankfulness to the Giver of all good. Addresses were made by the pastor, by P. S. Lehman, of Missouri, and the writer. At the close a collection was lifted for our mission work in Indian Territory, amounting to upwards of $300.

With a thankful heart for the blessings received, and the good I may have done with God's help I bade adieu to the brethren and on Wednesday morning proceeded on my journey, directing my way southward, arriving at Collinsville, Butler county, Ohio, about noon. Here services had been appointed by the brethren living near by, in one of the churches of the town for the afternoon. To the audience that gathered I tried to present God's love in Christ. Here I met the brethren John and Joseph Augsberger, two brothers, ministers in the congregation near Trenton. With the latter I went home for tea, after which we went to the church near Trenton. Here I again spoke from God's Word to an attentive audience. My stay here could be but short, and feeling much at home with the dear brethren I met here, it was with reluctance I bade audieu to them on Thursday. At 8 o'clock the train was boarded at Trenton, the towns of Dayton, Springfield, London, Columbus, etc., passed in rapid succession and 4 P. M. found me in the beautiful town of Orrville. Here I unexpectedly met Bro. Chris. Zuercher, with whom Bro. A. A. Sommer, pastor of the church near Dalton, has his home. I accompanied Bro. Zurcher to his home, but Bro. Sommer is at present not there. Being in feeble health, he was off on a recuperating tour. On Friday morning I was assisted in the services by Bro. P. P. Lehman, of Missouri. Here is a new neatly built and furnished church and the congregation is in a prosperous condition. May God grant a renewal of health and strength to the dear pastor of this flock so that he can soon resume his duties. In the evening I spoke to a large congregation in the Chippewa church. Here the brethren C. D. Steiner and David Amstutz are the ministers. After a night's rest with the family of John C. Steiner, I was brought to Wads-

(Concluded on Page 57.)

For the Mennonite.

BIBLE READING AND SONG SERVICE.

Gospel Hymn No. 57.
Scripture Lesson, Isaiah 53.
Prayer.
Hymn No. 21.
Text, Hebrews 9: 28.—"So Christ was once offered to bear the sins of many."
1. Jesus was poor.—2 Cor. 8: 9.
To make us rich.—Phil. 4: 19.
2. Jesus was homeless.—Matt. 8: 20.
To give us a home.—John 14: 2.
Hymn No. 274.
3. Jesus was hungry.—Matt. 4: 2.
To make us satisfied.—Rev. 7: 16.
4. Jesus was thirsty.—John 4: 7.
To give us the Water of Life.—John 4: 14.
Have you tasted this Water of Life? Does it give you life?
Hymn No. 270. 302. 170.
5. Jesus was weary.—John 4: 6.
To give us rest.—Matt. 11: 28.
Hymn No. 359. 366. 130.
6. Jesus was lonely.—Matt. 14: 23.
That we may not be alone.—Matt. 28: 20.
7. Jesus was sorrowful.—Matt. 26: 38.
That our joy may be full.—John 15: 11.
Hymn No. 421. 131. 140.
8. Jesus was tempted.—Matt. 4: 1.
That he may be able to succor us.—Heb. 4: 15, 16.
9. Jesus was forsaken.—Matt. 26: 56.
But he (Christ) will never forsake us. Heb. 13: 5.
10. Jesus was crucified.—Matt. 27: 35, 50; Rom. 6: 10; Heb. 9: 28.
That we may live.—John 3: 16; 1 Pet. 2: 24; 1 John 3: 5.
Hymn No. 146. 318. 80.
11. Jesus suffered the Cross.—Luke 23: 38.
That we may wear the Crown.—Rev. 4: 4.
Hymn No. 181. 416.
Prayer. G.

A WORTHLESS TREE.

I once occupied a room, looking out upon a garden beautifully arranged. When the winter had passed, I watched with intense interest the effect of returning spring on the trees and plants. One tree remained brown and leafless, while all around it were putting on their beautiful robes. One day the gardener came to this tree, and looked at it with an expression of sympathy. He seemed to wish to help it put forth its foliage. His visits were repeated several times; new care was bestowed upon it; frequent tests were applied to ascertain whether it still lived. Days passed and it was only becoming more hideous, as its companions grew more beautiful. My own sympathy for it sensibly declined with my hope for its recovery; it was becoming so manifest that it cumbered the ground. At length I observed the gardener come and give it one more earnest inspection. He shook his head as if hope had died in his heart, and his lips pronounced its doom. Soon he returned with his axe. Every blow upon it excited my sympathy, but satisfied my judgment. And when he cut it down, dragged it out, and cast it in the fire, I said, "It is right; but it is awfully symbolical of the doom of Christless men."—*American.*

JOY AFTER SORROW.

Christian art thou in a night of trial, think of the morrow; cheer up thy heart with the thought of the coming of thy Lord. Be patient, for

"Lo! He comes with clouds descending."

Be patient! The husbandman waits until he reaps his harvest. Be patient; for you know who has said, Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." If you are ever so wretched now, remember

"A few more rolling suns at most,
Will land thee on fair Canaan's coast."

Thy head may be crowned with thorny troubles now, but it shall wear a starry crown ere long; thy hand may be filled with cares—it shall sweep the strings of the harp of heaven soon. Thy garments may be soiled with dust now; they shall be white by and by. Wait a little longer. Ah! how despicable our troubles and trials will seem when we look back upon them! Looking at them here in the prospect, they seem immense; but when we get to heaven we shall then

"With transporting joys recount
The labors of our feet."

Our trials will then seem light and momentary afflictions. Let us go on boldly; if the night be ever so dark, the morning cometh, which is more than they can say who are shut up in the darkness of hell. Do know what it is thus to live on the future—to live on expectation—to ante date heaven? Happy believer, to have so comforting a hope. It may be all dark now, but it will soon be light; it may be all trial now, but it will soon be all happiness. What matters it though "weeping may endure for a night," when "joy cometh in the morning."—*Morning by Morning.*

In the depth of the sea the waters are still; the heaviest sorrow is that borne in silence; the deepest love flows through the eye and touch; the purest joy is unspeakable; the most impressive prayer is silent; and the most solemn preacher at a funeral is the silent one whose lips are cold.

HAVING SOME FUN.

"Now, boys, I will tell you how we can have some fun," said Charlie to his companions, who had assembled one bright moonlight evening for sledding, snowballing and fun generally.

"What is it!" asked several at once.

"You shall see," replied Charlie, "Who's got a saw?"

"I have. So have I," replied three of the boys.

"Get them; and you and Fred and Nathan could get an axe and I will get a shovel. Let's be back in fifteen minutes."

The boys separated to go on several errands, each wondering of what use saws, axes and shovels, could be in the play. But Charlie was a favorite with all, and they fully believed in his promises, and were soon back again for the fun.

"Now," said he, "Widow Bradley has gone to sit up all night with a sick child. A man hauled her some wood to-day, and I heard her tell him that unless she could get some one to saw it to-night she would have nothing to make a fire with in the morning. Now, boys, it will be just as easy for us to saw, split and pile up her wood as to make a snow man on her door step and the surprise of the first will be better than that of the last. What say you boys?"

One or two of the boys objected, and could not see the fun, but the majority went for it with the inward satisfaction and joy that always results from well doing.

It did not take long for seven smart healthy boys to split and pile up that load of wood, and to shovel a good pathway from the door step to the wood pile. They felt great pleasure and satisfaction over their fun, and all went to a neighboring carpenter's shop, where shavings could be had for the carrying away, and each brought an armful; they went home with light and joyous hearts.

The next morning, when the poor widow returned from watching at the sick-bed, and saw what had been done, she was astonished and the tears of gratitude ran down her cheeks. She wondered who had done the kindly deed, and when afterward told, her fervent invocation, "God bless the boys!" would have richly repaid them could they have heard it.—*Evangelist.*

CROSSING A PERILOUS PLANK.

"We were on shipboard," relates a captain's wife, "lying in a Southern harbor. We were obliged, first, to make our way ashore. The waves were rolling heavily. I became frightened at the thought of attempting it, when one came to me, saying, 'Do not be afraid: *I* will take care of you.'

"He bore a peculiar shaped dark lantern, only a single ray of light being emitted from a small circular opening. 'Now,' said he, 'take my hand; hold fast, do not fear. Do not look about you, or on either side of you, only on the little spot lighted by my lantern, and place your footstep firmly *right there.*'

"I heard the rushing of the waters, and was still conscious of fear; but by looking steadily only where the light fell, and planted my footsteps just there, not turning to the right or the left, clasping firmly the strong hand, the danger was overcome, and the shore reached in safety.

"The next day my kind guide said, 'Would you like to see the way by which you came last night? Then he showed me where our vessel had been lying, and the *very narrow plank* by which we had reached the shore. He knew that had I turned either to the right or to the left I should, in all probability, have lost my balance and gone over into those dark waters; but by holding fast and treading just where the light fell all danger would be averted."

The believer often comes to some dark passage, or encounters some severe trial, which so overshadows the way that he fears to go forward lest he fall. But when he clasps the hand of his heavenly Father, he is led gently over the rough and dangerous places and landed safely in some secure spot. The storms may rage and angry waves threaten to engulf, but if we keep our eye on Jesus we shall outride the storms, and have an abundant entrance into the haven of eternal rest.

THE VALUE OF SPARE MINUTES.

Madam De Genlis composed several charming volumes while waiting in the school-room for the tardy princes to whom she gave daily lessons.

Dagnesseau, one of the chancellors of France, wrote an able and bulky work in the successive interval of waiting for dinner.

Elihu Burritt, when earning his living as a blacksmith, learned eighteen languages and twenty-two dialects by simply improving his "spare moments."

A celebrated physician in London translated Lucretius while riding in his carriage upon his daily rounds.

Dr. Darwin composed nearly all his works in the same way, writing down his thoughts in a memorandum book, which he carried for the purpose.

Kirk White also learned Greek while walking to and from a lawyer's office.

And yet there are hundreds of Christians, and many of them young, who cannot find time to read a single chapter in the Bible each day.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, JANUARY, 1890.

For the Mennonite.

THE REALITY OF HAVING TO DO WITH MEN.

The crying need of the hour is for reality. On every side we see a lip profession that is high; with a walk that is low. Knowledge of the Word of God is on the increase. Many things that were not even thought of a few years ago, have been brought to light out of that deep precious truth. For this we have surely real cause to be thankful, deeply thankful, to God; that in the closing days of this age, He should have been pleased thus to uncover His word from the traditions that had in many ways made that word practically of no effect, is a matter of devout thanksgiving. But, as in the beginning, Satan came in and turned the saints from their steadfastness; so, in our day, the endeavor is being made in many ways, to keep saints from living in the power of the blessed truths that have been unfolded to us. One of the most fruitful causes of failure, has been the trafficking in truth with the intellect. Truth has been learned by many, as a student learns a text book; and, as a result, there has been the accompanying exercise of heart and conscience that will always follow when truth has been learned in God's presence. "Knowledge puffeth up, but love edifieth; and when the truth received has rather puffed up than drawn out love to the blessed Lord, we may know that the truth has not been received as in the presence of God. Thus, then, it is needful to know the reality of having to do with God. This, then, is the ground that we as sinners must take to study the Word of God. We were brought into the light and there learned to measure ourselves as God sees us. What a solemn moment was that in our existence. How hideous sin became. How hateful did those things appear, that aforetime were as honey to us. And then when we were turned to see the blessed reality of the atonement,—when we saw that blessed one bearing all our loathesome sins in his own body on the tree,—when we saw Him (oh wondrous sight) "wounded for our transgression, bruised for our iniquities, the chastisement of our peace upon Him," and knew that "by His stripes we were healed," O what rest, what peace, flowed like a river into our souls. How our hearts went out in love for the blessed Saviour in glory, who loved us and gave himself for us. O that thrill of first love! Happy they who in the midst of abounding love never loose nor decline from that first love. Oh beloved child of God, it is our happy privilege to have every pulsation of our being leap true for Christ. Let us then be real as to this. If it be not so with us; if our hearts are not going out into the blessed Lord; let us then this very moment turn to Him and in his presence know the cause and have that cause removed.

How blessed the peace that he hath made,
How sweet is the resting beneath His shade;
How firm a foundation is His blest Word;
How gracious, loving is Jesus the Lord.

This reality of having to do with God was the starting point in our Christian course and has henceforth always to be before us. In our growth in truth, in our walk, in service, yea in all things it should be a reality that about it all, and in it all, we have to do with God. This principle we find in 1 Cor. 4: 3, where Paul says, "But with me it is a very small thing that I should be judged of you or of man's judgment, yea I judge not my own self." How careful would this make us if we would realize this more. "We must all appear before the judgment seat of Christ," brings in the thought of eternity. If we do not have the realization of having to do with God now, we will have it then (in eternity). We must be manifested,—everything will then be told out between us and God. Brethren, if we were walking now, every moment, as manifested to God, would it not make a difference in our lives? Would it not check that great evil so prevalent amongst the children of God—"Backbiting"? Oh, what burnings are caused by the tongue, that "unruly evil," and just because we got out of God's presence. Stories are repeated about one another. Those that in service have been owned of God seem to be made a special mark. Untruths are being circulated, suspicions are thrown out, and thus Satan gains advantage by hindering prayer and fellowship in the work God is carrying on. How these things wither spirituality—how they drag down souls! How often we remember in hearing in going home from service, criticising and undervaluing their fellow laborers, instead of talking

of their blessed Lord. There are enough things that are true and good, without going out of our way to be occupied with evil. O let us then have the reality of God's presence. Let us have our hearts going out in love to the blessed Lord, and thus be kept in His presence and know something of "fulness of joy." "Happy is the man who feareth always." Our cry should be as we think of these things and see how utterly weak we are, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any unclean way in me; and lead me in the way everlasting." Let us then be real—whatever we may have been, however we may have failed in the past, henceforth let us have this blessed, this solemn reality of doing all things, yea of living moment by moment in God's presence. May the Lord grant it to each one of us for his own name's sake. Amen.—*Selected by J. E. Y.*

PHILADELPHIA.—The usual fall festivities and special services, as re-union of Sunday School and Congregation, Harvest Thanksgiving services, and the celebration of the Lord's Supper, are now remembered as blessed occasions of the past. Each service in itself was sufficiently interesting to inspire for more aggressive work for the Master. The Ladies' Aid Society is deserving of special mention for the untiring efforts of the Sisters in laboring for the upbuilding of the church. They have just completed the renovation of the church, which has cost them much time and hard labor. They have also re-carpeted the main audience room of the church, and otherwise arranged for the comfort and convenience of both pastor and people. The re-opening or re-dedicatory services were held on Sunday, Nov. 3. In the morning the pastor preached in German, choosing for his text, Psalm 26: 8. In the evening services were conducted in English, when the pastor was assisted by the Rev. Dr. J. L. Philips, secretary of the Evangelical Alliance, and for 17 years a Missionary in India. His remarks were based on "Go home to thy friends and tell them what great things the Lord hath done for you." Judge Pennypacker was also expected to be present to participate in the services, but was prevented from coming. The churches of this city are again arranging, under the auspices of the Evangelical Alliance, to canvass the entire city this coming winter for the purpose of hunting out the non-church going people, endeavoring to bring them into the churches, so that none can say, "no man careth for my soul." Our congregation has always taken an active part in the work since its inauguration in this city, and will again fall into line as soon as the word is given. On Monday morning, November 11, little Carrie Moyer, one of the bright little ones in the Primary department of our Sabbath School, quietly and suddenly breathed her last; the precious jewel was gathered to sparkle in the crown of Christ's glory forever. The day before her death, she sat in her accustomed pew as bright as any, the following morning she arose happy and cheerful, and while being dressed by her father she fell over dead, aged 4 years and 9 months. What a warning to older and more experienced ones. Surely we know not what an hour may bring.—*Thanksgiving.*

WONDER OF WONDERS.

Amazing scene! well might the sun, abashed,
Hide his bright face in darkness! well might earth
Shake to her centre! well the rending rocks
Speak out their wonder; and convulsions tear
The universal frame! O love Divine!
O miracle of love! O love of God!
How vast, how wonderous, passing human thought!
Had universal nature backward shrunk
Into the barren womb of nothingness;
Had light turned darkness, matter chaos wild,
And order rank confusion, it were naught
To that stupendous scene, where God in flesh
Died for the creature's sin!—*Young.*

A TRIP TO INDIANA AND OHIO.

(Concluded from Page 53.)

worth on Saturday by Daniel Steiner. Here I greeted with pleasure the dear Bro. Ephraim Hunsberger and his family. From his home I looked upon the buildings and grounds of the former Mennonite Seminary, calling to my mind recollections of sweet hours spent there and sacred blessings received just twenty years ago. The place is now used for a township high school. On Sunday forenoon, the 17th, I preached in the Mennonite church near Wadsworth, and in the evening upon invitation by the pastor of the Reformed church in the town. On Monday several visits were made, and in the afternoon I directed my way homeward, where, after several stops to visit friends on my way, I arrived on Friday finding mine well and happy. Praise to God for his many blessings, and may He grant that when our toilsome journey here below is ended, I may meet all the friends met and made on this trip at the right hand of Him whom we serve in this journey of life! Until then let us travel on in the good old way, doing with our might what our hands find to do. ALLEN M. FRETZ.

Bedminster, Pa., Nov. 20, 1889.

MISSION DEPARTMENT.

FROM OUR MISSION SCHOOL.

We are indebted to Bro. H. L. Weiss, one of the teachers of the Indian Mission School, at Halstead, Kansas, for the following letters, which we publish just as they were written, by which the reader will be able to form a definite idea of the progress made by the scholars. We are exceedingly sorry that we can not show every reader the original, because the writing is a beautiful legible hand. Following we give them in full:

THANKSGIVING DAY.

Halstead, Kansas, Dec. 5, 1889.

Dear Brothers and Sisters:—I am ask to write a little about Thanksgiving Day, and so I thought I would try. We had Thanksgiving on the 28th of November, and spent it at home. In the evening Rev. Krehbiel spoke to us about it, how we shall thank God.

We ought always to be thankful to our heavenly father for all the good things he has given to his people, and besides this we are to thank him more how good and kind he is to us, and the blessings we have received from him in the past years. We are very thankful towards God that he has given it into the hearts of our white brothers and sisters to educate us and teach us the will of God.

I close with love to all.

Your friend and sister,
LUCRETIA ARROW.

Halstead, Kansas, Dec. 5, 1889.

Dear Readers:—I like this school, for I am learning good things about God, and because I am learning to work, and I am learning to read and write. When I grow up I want to be a useful man. I can know much and be a useful man in this world. From Your Friend,
SAMUEL ROAD TRAVELER.

THE MISSIONARY UPRISING.

AN ADDRESS BY R. P. WILDER, AT THE CONVENTION OF THE Y. P. S. C. E.

(Continued from October issue).

On account of other mission reading matter that more directly concerned our readers, we had to defer the continuing of this excellent address for a few issues; we will however now furnish the balance in this and the next issue. We hope our readers have not lost the tenor of the address through our omission, so they can readily connect this part with the foregoing.—Ed.

I find that nearly every college thinks it is poorer than every other, and Princeton is no exception to the rule; but within twenty-eight hours the under-graduates of Princeton College promised $1300, and three days after the money was pledged, Mr. Forman sailed for India, where he is working during the twelve hours that the Princeton men sleep here.

Then the students of Princeton Theological Seminary pledged $850, and sent out one of their number to Siam, under the Presbyterian Board of Foreign Missions. The Union Theological Seminary, New York, with only one hundred and thirty-five students, pledged $1,130 to mission work, and sent a man to Syria under the auspices of the Presbyterian Board. A theological seminary with only forty-four students pledged $625 to support an alumnus in the foreign field. There are at present forty-nine institutions in the United States and Canada contributing towards sending out or supporting workers in the foreign field. During the past eight months $26,000 have been contributed by these institutions for this work.

I find, and the committee which I represent finds, that the student missionary uprising needs not only extending but conserving; so we have appointed a committee of three to stand at the head of this movement. The thirty-nine hundred volunteers represent three classes of students: women in our colleges, men in our colleges, and the students of our Theological Seminaries. There are three student organizations that correspond to these three classes: the Young Women's Christian Associations for college women, the Y. M. C. A. for college men, and the Inter-Seminary Missionary Alliance for theological students. The executive committee of the Student Volunteer Movement for Foreign Missions is composed of three members appointed by the Y. M. C. A., Y. W. C. A. and the Inter-Seminary Missionary Alliance respectively. The work of this committee is to conserve and extend the volunteer movement, also "to act as a clearing-house between the church Boards and the Volunteers."

WOMEN IN LONDON.

In the closing moments I want to again bring before you the claims of these heathen millions. My heart fairly burns within me when I think of that field in India, where my own mother and sister are working. Within a radius of fifteen miles from one of our stations are one hundred and twenty five towns and villages. They are calling loudly for help. If the women in India are ever to be reached with the gospel, they must be reached by Christian *women*. Men cannot reach them. Among those women in India are twenty-one million widows. They are clad in the coarsest garments. They live on only one meal a day. They are the slaves and drudges of the household, with no enjoyment in this life and the future is all dark. There is only one thing that can bring peace to their hearts, and that is Christianity. Christian women must carry this to them. Men cannot enter the zenanas. Among those twenty-one million widows are ten thousand under ten years of age. Why is it that more women do not go out to those needy fields? I ask you, first of all to give yourselves, and, secondly, to give your money to this work. I find that it takes only one hundred and thirty-five people, each giving ten cents a week, to pay the salary of a single man in a foreign field. That is the average salary under most of our Boards. It seems to me that nearly every Christian Endeavor Society can find one hundred and thirty five persons, each willing to give ten cents a week for this work, and to give this over and above what they are already giving.

But the money matter is not the most important matter. As Mr Forman and I went through the colleges, there was one hymn which we did not like to hear sung. It is this hymn:

"If you cannot cross the ocean," etc.

The organist would strike the first note, and the students would join in on the second word. They would sing it thus:

"You cannot cross the ocean,
Nor the heathen lands explore;
You can find the heathen nearer,
You can help them at your door.
You cannot give your thousands,
You can give the widow's mite;
And the least you give for Jesus,
Will be precious in His sight."

Let us remember the "if." If we cannot cross the ocean, let us stay at home. But why not cross the ocean? Possibly some one says, "I am afraid I cannot endure the climate." We have any variety of climate from the North Pole to the Equator. If India is too warm, you can go to Japan, and if that is not cool enough, go to Mongolia, where three millions are without a resident missionary, and you can have the three millions to yourself.

NEED OF VARIED ABILITY.

In one of the colleges we visited, a man said he could not be a missionary because he had no executive ability; that no one should go to the foreign field unless he had great executive ability. At another institution we met a man who said that God had given him special talent in the line of executive ability, and therefore he ought to stay at home. One man could not go because he had no executive ability; the other could not go because he had executive ability! The fact is, the Lord wants men and women of every kind of ability in these foreign fields. There is a call for medical workers. Ten of our students have gone to Japan as teachers. There is a call for preachers; there is a call for journalists; there is a call for men and women of every variety of talent for these fields. The question is not, Why should I go? but *Why should I not go?* One of our students at Princeton said, "Yonder is a vineyard. Right near the gate I find a great many pickers and few grapes. Further on I find more grapes and fewer pickers. But far off there are millions of clusters dead ripe, and not a single man picking." The question is not, Why should I go where the grapes are thickest and the workmen fewest? but, Why should I not go? Not, Am I *called* to go? but, Am I *exempt* from going to the neediest portions of the vineyard?

MISSIONS.

Forty-nine fiftieths of the world's population do not belong to any evangelistic church.

We only have a generation in which to work, about thirty years

Three times in a century the earth is depopulated and repopulated.

Since Christ gave his last command to preach His gospel to all nations eighteen centuries have passed, fifty four generations have passed into eternity.

The earth has been depopulated with as large a population as we have to-day.

The church of God has never done her duty, and is not doing it now.

We have, perhaps, six thousand missionaries working among *one hundred millions* of heathen, or two hundred thousand people for one missionary.

The church spends but ten million dollars to send the gospel to the world. Twenty millions are spent annually for kid gloves, double that for the theater and amusements.

A GOSPEL WAGON.—C. H. Yatman is now having built a gospel wagon by Kingman & Co., of Peoria, Ill., for the purpose of sending out a man in the small hamlets and country towns where the evangelist cannot go, but where there is great need for aggressive gospel work. It will carry a small organ, and be fitted up to hold Bibles, books, etc., and a place for the speaker, also, if necessary, so arranged that he can sleep in it. He will select one of his best soul winners and send him forth. If it meets with success his purpose is to build others and send them forth on their missions of mercy.

THE SABBATH SCHOOL.

The plan of the International lessons has been from the beginning to study the Bible as a book, rather than to study selections from the Bible arranged with a view to their exhibit of doctrines, of duties, or of Christ in prophecy and in history. This plan has its advantages and its disadvantages, as every plan must have. One of its obvious advantages is, that it has brought together in common study so large a proportion of Christian Bible students, at a time when the main point of attack by unbelievers is the unity and authenticity of the Bible as a book. One of its claimed disadvantages is its seeming ignoring of the principal seasons of the Christian Year, as observed so widely in different branches of the Christian Church. The Lesson committee has been bound by the terms of its original appointment in its selections of lessons, year by year, with a view of covering the whole Bible in the course of seven years. But no one was bound to adhere to the selections of the committee. For this year the lessons are all taken from the gospel of St. Luke, with the exception of alternative lessons on the last Sunday of each quarter, which some schools prefer to the review lesson. Another disadvantage is the neglect of studying Scripture by the topical method. The taking of a topic and having lessons on the same until the subject is well grounded in the minds of the children would be a more practical method. Apropos to these remarks, we would call attention to the *Practical Series of Lessons* issued for 1890, by the well known David C. Cook publishing company. While writing this we have before us one of their quarterlies for *first quarter*. The lessons are topical and are composed of verses taken from different parts of the Bible bearing on that topic. Our school (Deep Run), propose to use these lessons for this quarter, in their *Bible study class*. We shall however continue in our columns to give notes on the generally recognized and adopted, *International Lessons*.

To study next Sunday's lesson successfully begin this Sunday after school; each day read the daily Home Readings for the day. If you miss one read two the next day.

OUTLOOK INTO THE LESSONS BEFORE US.

We now enter upon a year's study of the *Life of Christ*, as recorded by Luke.

It is well for the scholar, while he makes the Gospel of Luke the basis of his study, at the same time to note the events which are recorded in the other Gospels, and not by Luke, so as to gain a clear view of the Life of Christ as a whole.

THE COMING OF THE KINGDOM OF HEAVEN.

The first quarter, The Birth of the King and the Dawn of the Kingdom.

The second quarter, The Principles of the New Kingdom taught and lived.

The third quarter, The Principles of the Kingdom (continued).

The fourth quarter, The Crucified and Risen Lord, the Central Power of the New Kingdom.

DATE OF THE BIRTH OF CHRIST.

It is very perplexing to many to find that Jesus was actually born four years before the time from which we count his birth. The simple reason is that no one calculated dates from the birth of Christ till centuries after he was born, and then Dionysius Exiguus, the monk who published the calculations in A. D. 526, made a mistake of four years. He placed the birth of Christ (A. D.) in the year of Rome (U. C.) 754. But Herod the Great, who slew the innocents of Bethlehem, died in April of the year of Rome 750; so that Christ must have been born several months before, or no later than the last of 749.—*Selected.*

NO TIME.

We often hear professed Christian men excuse themselves from any personal work in the Church or Sunday-school by saying, "I have no time." Yet we see they take time for business, for political meetings, and for pleasure, when they wish. They are too tired when they come home from business or work at the close of the day to go to prayer-meeting, yet they can go out to concerts, clubs, etc., and remain until a late hour. We also see men who are as active and diligent in business as they are, and as successful, always at the prayer meeting and always in the Sunday-school. Some of our most efficient superintendents and teachers are men of extensive business engagements—merchants, lawyers, and others, whose lives are devoted to business. How is this? How can one man find time to work for the Lord, and another in like circumstances say, "I have no time?" There is something wrong here.—*Sunday-School Magazine.*

God is best known in Christ; the sun is not seen, but by the light of the sun.

We again cordially invite communications to this department of THE MENNONITE.

INTERNATIONAL S. SCHOOL LESSONS.
1890. First Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 1. January 5th.

THE FORERUNNER ANNOUNCED.—Luke 1: 5—17.

GOLDEN TEXT:—Behold, I will send my messenger, and he shall prepare the way before me.—Mal. 3: 1.

All the lessons for this year are from the life of Christ as recorded by Luke. The first four verses of the book are a beautiful preface to the book, giving the human sources of his information, and his object in writing. He then begins the account of the life of our Saviour with the angel annunciation and prophecy of John the forerunner. From the prophecies of Isaiah and Malachi we learn that one should go before the Messiah as forerunner to prepare the way before him; and as the time was now near at hand that the Lord should appear, the forerunner must first appear, and in such a way that the people could be cognizant of the fact.

I. *His Parents.*—They were to be of a priestly family. The father Zacharias was a priest of the course of Abijah, the eighth of the twenty-four courses into which David divided the priesthood, 1 Chron. 24: 1—10. His mother Elizabeth was of the daughters of Aaron—a descendant of Aaron's family. They were both righteous before God. It was not self-righteousness which is here ascribed to them, but sincere heart righteousness. Their hearts and wills were consecrated to God, and devoted to his commands and ordinances. This couple was now aged and had no children.

II. *The Announcement.* Zacharias' office was to burn incense in the temple of the Lord. The office of each priest in each course was determined by lot. The burning of incense was the greatest privilege of the priests, being performed in the Holy Place, before the veil that separated it from the Holy of Holies. The incense was a peculiar and sacred compound of fragrant spices, and was a symbol of prayer. While the whole congregation was in prayer outside of the temple the priest was causing the symbol of their devotions to ascend in fragrant clouds towards heaven. While thus engaged, the pious heart of Zacharias must have been filled with prayer for himself and the people. The true prayer for others is not only the outward, but the language of the heart. The answer came through an angel for the blessing and joy of the people, while the prayers were being sent up. No doubt the prayer of Zacharias included the prayer for a son, so when the answer came it was,—thy supplication is heard and thy wife shall bear thee a son.

III. *A Description of the Forerunner.*—His name was given to express God's work and message to the people through him; John—the gracious gift of God. His birth should cause real joy and gladness to the parents, as he should bring rejoicing to many souls all down the ages. He should be truly great,—great in the sight of the Lord. John's greatness was not temporal but spiritual; greatness of character and unselfish work in his mission as the forerunner of the Messiah. It was greatness measured by a heavenly standard. He would be a man of temperance and self-control—a Nazarite drinks neither wine nor strong drink. The Nazarites were eminent in abstinence, in order by example to raise the popular standard of mastery over bodily appetites. He would be filled with the Holy Ghost—illuminated, sanctified, and guided by the influence of the Holy Spirit. His great work was to turn many to the Lord. John was to be an instrument in the hand of God, by the influence of the Holy Spirit, to convert many from the way of error to the Lord their God before whom he should go in the spirit and power of Elias. The coming of the Messiah was the coming of the Lord. John was by his preaching and baptism to make ready a people prepared for the Lord,—not the people of Israel only. This preparation consisted in turning the hearts of the Israelites, the fathers, to the Gentiles, the children, and in bringing the Gentiles to accept the wisdom of righteousness.

Lesson 2. January 12th.

THE SONG OF MARY.—Luke 1: 46—55.

GOLDEN TEXT:—My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.—Luke 1: 46, 47.

While Zacharias and Elizabeth were rejoicing in their promised blessing, in their quiet home in the south,—probably Hebron, there lived in the village of Nazareth, about a hundred miles to the north, a Jew named Joseph, and a simple maiden named Mary, a relative of Elizabeth, betrothed as his future wife to Joseph. About six months after the annunciation of the Forerunner, the advent of the Messiah himself was to be announced. For this the Lord sent his angel to Mary and published to her that she should be the mother of the Saviour of the world. All doubts and alarms the angel sets at rest by telling her of what had occurred to Elizabeth. Filled with joy and desirious to see what the Lord had wrought on Elizabeth and to greet her, she immediately made haste to visit her. While there she uttered this beautiful hymn of praise. It may properly be divided into four stanzas:

I. *Praise for Personal Blessing*, v. 46—48. Mary's first thought upon receiving the great promise was to "magnify the Lord. To magnify the Lord is to make him great in our own feelings and the feelings of others by celebrating his greatness with praises. This is the only way in which God can be magnified or made great. Mary's whole soul was filled

with the divine influence, and wrapped up in God. She remembers her lovely condition and praises God for regarding her so highly, as to make her an object of blessing for all generations. A praising, thankful spirit is the natural spirit of the Christian, and a praising heart is a happy heart, and fits for a useful life.

II. *Praise for God's Enduring Mercies*, 49. 50. While Mary thinks of her low estate she remembers God as the mighty One. Sinking in her own nothingness she confesses and praises God as alone all in all. "Holy is his name," —his name is to be revered, for he shows mercy on them that fear—that worship and serve him as their God. All God's blessings to us we must ascribe to his love and mercy. But especially does the blessing of a Saviour manifest the mercy of God in its highest sense. This blessing is however only on them that fear him; it is a blessing for all time, —from generation to generation. We should praise God not alone for what he has done for us, but also for his mercy to all mankind.

III. *Praise for God's Deeds of Might*, v. 51—53. "He has showed strength"—gained the victory, with his arm. God's efficacy is represented by his finger, his great power by his hand, and his omnipotenee by his arm. The plague of lice was the finger of God, Exod. 8, 19. The plagues in general were wrought by his hand, Exod. 3, 20. And the destruction of Pharoah's host in the Red Sea, is called the act of his arm, Exod. 15: 16. While the proud are forming their insolent, proud and oppressing projects, the whirlwind of God's displeasure blows, and scatters them and their plans as straw chaff and dust. Of this we have examples in the Midianites before Gideon, Judg. 7, 8; Sennacherib and his hosts, 2 Kings 19: 35; Isa. 37, "Put down the mighty;" we see this exemplified in Pharoah and Nebuchadnezzar, while those of low degree, as Joseph, Moses, Daniel David, and Elijah were exalted. The whole history of the church is full of God's victories for her, over her proud enemies. It is proper for us to look back over history and praise God for his mighty deeds.

IV. *Praise for the Fulfillment of God's Promise*, v. 54, 55. God is here represented as a person of unbounded benevolence who is daily feeding multitudes at his gates. The poor man comes through a sense of his want and God feeds him, while the rich comes through the lust of gain, and God sends him empty away. The poor are those who are humbly sensitive of their needs and weaknesses; the rich are the self-righteous.

By mercy in v. 54, we understand the covenant which God made with the fathers, beginning with Abraham, Gen. 22: 17, 18. In rememberance of this covenant, God helped Israel that the promises can be fulfilled. Jesus, to be born of the very last branch of David's regal line, revived the family and restored the dominion of David—spiritually. God's providence in the past encourages our faith in his help for the future, and looking forward through the promises, we can already praise him for those yet to be fulfilled.

Lesson 3. January 19th.

THE SONG OF ZACHARIAS.—Luke 1: 67—80.

GOLDEN TEXT:—Thou shalt go before the face of the Lord to prepare his ways.—Luke 1: 76.

Because Zacharias hesitated to believe the good news brought to him by the angel, that he should have a son, to be the forerunner of the Messiah, he was made dumb and remained so until his son was born and was eight days old, when, after he had signified that he should be called by the name given by the angel, his speech returned. His first words were the song of praise to God in our to-day's lesson, which the Christian church has since preserved under the name of the *Benedictus*. The subject of the hymn is—"The Dayspring from on high," and divides itself into five stanzas:

I. *The Promised Dawn.*—Zacharias speaks in the past tense, because he sees the dawn of a brighter day and knows salvation as certain as if it had already taken place. Truly it had already begun, for the star to herald the dawn had appeared. He praises God for two grand benefits: 1. He has visited. 2. He has wrought redemption for his people. God visited his people in the incarnation of Christ. He has wrought redemption by his suffering and death for man. "Horn of Salvation," A horn is a symbol of strength glory and power. Israel had long been waiting and looking for that power,—"for the house of David. God had for many centuries, through the prophets foretold his coming Now Zacharias sees the dawn of that day and praises the Lord God of Israel for it. As the advent of Christ into the world was the dawning of a new day, so is his coming into every individual heart; clouds and darkness disappear and a new day breaks in. God never forgets his promises.

II. *The Scattering Clouds.*—The substance of many of the prophecies was salvation. Jesus was to bring salvation from our enemies. The worst enemies we have, and from which we can be saved through Christ are Satan, death and sin. Sin is the most dangerous of all, and is properly the one enemy we have to fear. If sin is destroyed, we need fear neither death nor the devil. The Saviour was to perform or execute the mercy promised to our fathers to remember the holy covenant or oath to Abraham these words harmonize beautifully with those of Mary, v. 54. See last lesson.

III. *The Rising Light*, v. 74, 75. Besides being delivered from our enemies, we need holiness—a strict inward conformity to the mind of Christ, and "righteousness of life"—a full outward conformity to the precepts of the Gospel. These too are bestowed by Christ. When the rays of the Sun of Righteousness break into the heart through the scattering clouds the dominion of sin will be lost, all fear will be removed, and there will be a true and happy service of God.

IV. *The Morning Star that heralds the Dawn*, v. 76, 77. Zacharias now addresses the young child with prophetic words, proclaiming his dignity, employment, doctrine and success. John was the last and clearest prophet of the Old Covenant and the first of the New. Jesus calls him the greatest prophet, He was to go before the Lord and prepare his way, disposing the hearts of the Israelites to accept Christ. In this he was to be a teacher to teach the science of salvation. Salvation can only be got through the remission of sins. This is granted upon repentance, through the tender mercies of our God. That success should crown his mission was assured from the fact that it was not his own work he was doing, but that he was a herald of the tender mercy of God. In short he was the Morning Star heralding the dawn of the Dayspring from on high.

V. *First Ray of the Dawn*, v. 78. 79. Without Christ the world is in a state of darkness, in the shadow of death, with their feet in the way of destruction, but Christ came to give light, and to guide our feet into the way of peace—peace with God,—peace in the soul, peace with man, by love. The coming of Christ in the heart is like the dawn of a new day.

Lesson 4. January 26th.

JOY OVER THE CHILD JESUS.—Luke 2: 8—20.

GOLDEN TEXT:—Glory to God in the highest, and on earth peace, good will toward men.—Luke 2: 14.

Joseph and his espoused wife Mary had gone to Bethlehem to be taxed. While there the promised child (Lesson 2) was born, and for want of room in the inn was laid in a manger in the stable. Our lesson begins with events immediately following the birth of Jesus, and speaks of the joy at his birth both on earth and in heaven.

I. *An Angel Anounces His Birth.*—Shepherds were watching their flocks, when suddenly an angel, probably Gabriel appeared to them and announced to them that the promised Saviour was born in Bethlehem. The shepherds were at their regular duties. Had they been anywhere else than attending to their humble duties, they would not have been thus favored. The best place in all the world to be, is at the post of duty, humble as it may be. These shepherds to be thus favored with the good tidings must have been members, though poor and humble, of that true Israel which included Mary and Joseph, Zacharias and Elizabeth, Simeon and Anna,—the representatives in those dark days of the saints of their nation in its brighter past. Fear naturally filled their hearts, but this is to be dismissed for the angel had come to bring glad, yea the best tidings ever yet proclaimed to a perishing world. A Saviour is born unto you. The shepherds, God-fearing as they were naturally wended their way to Bethlehem to do homage to the child. So that they might readily find him the angel gave them a sign. It is in humility that Christ comes to reign, and this is the only way into his kingdom! Pride is the character of all the children of men; humility the mark of the Son of God, and of all his followers.

II. *The Song of the Angels*, v. 13, 14. As in the last two lessons so in this we have a song. This time it is a song by a heavenly choir, when the angel had made his announcement to the shepherds there appeared with him a multitude of angels. These had come to honor the new born Prince of Peace, to give his parents the fullest conviction of his glory and excellence, and to teach the shepherds what to think and what to speak of him, who though he appeared as a helpless infant, was the object of worship by the angels of God. "Glory to God in the highest." —The design of God in the incarnation, was to manifest the hidden glories of his nature and to reconcile men to each other and to himself. It was to manifest and promote the glory of God in the highest heavens, among the highest order of beings and in the highest and most exalted degrees. But not only was God's glory to be promoted in the birth of Christ, but with this there were to come benefits to the people of the earth. "Peace and good will. Men are in a state of hostility with heaven and with each other. The carnal mind is enmity against God. When men become reconciled to God through Christ, peace and love will show themselves. Peace with God, peace with conscience, and peace with neighbors.

III. *The Saviour Sought and Found.* The shepherds soon found Christ. It is not enough that we hear of a Saviour, we must go and find him, and this should be done in haste. We can never haste too much to find blessings. The shepherds, having found the babe, were soon proclaimers of the good news, so when the individual has found Christ and can truly rejoice in him, it will be a blessed duty to tell to others what a Saviour he has found. The shepherds returned to their humble calling praising and glorifying God for what they had heard and seen. The deeds of these shepherds are all worthy to be followed. The same motive that urges to follow Christ will fill the individual hearts with joy and praises to God.

A business man has given the interest on $10,000 for twenty-four years to support a missionary of the American Sunday school Union, and now has the following results to show for his investment: 437 Sunday-schools organized, with 35,000 members. From these schools have grown 194 churches, and 95 of them have houses of worship. There are over 6,000 members in these churches, and over 3,000 are converts from the Sunday-schools. Well may this donor say, "I do not know where a little money could have been placed to have done more than this has done." Do you?

MARRIAGES.

WEISS—MILLER.—In Philadelphia, Pa., on Nov. 28, 1889, by N. B. Grubb, William B. Weiss to Miss Katie Miller, all of Philadelphia.

METTLER—HEIST.—In Philadelphia, on Dec. 2, 1889, by N. B Grubb, August D. Mettler, to Miss Sarah Jane Heist, all of Philadelphia.

HUNSICKER GEISINGER.—On Dec 7, 1889, by W. S. Gottshall, Henry K. Hunsicker, of Ledrachsville, Pa., and Lizzie G., daughter of J. G. Geisinger, of Salfordville, Pa.

BEAN—CASSEL.—On Dec. 7, 1889, at the residence of the bride's parents by W. S. Gottshall, John D. Bean, son of Rev. Amos Bean of Ironbridge Pa., and Emma D Cassel, daughter of Jacob Cassel, of Trappe, Pa.

DEATHS.

DIETZ.—On Nov. 21, 1889, near Tylersport, Pa., Jacob Dietz, aged 80 yrs. and 21 days. Interment at Ridge Valley Church, W. S. Gottshall officiating.

WAMPOLE.—On Dec. 8, '89, in Upper Salford, Montg. Co., Pa., Mary Wampole, wife of Jacob Wampole, and daughter of Wm. Young, aged 25 yrs., 9 mos., and 27 days. Buried at Old Goschenhoppen Church. Funeral services by W. S. Gottshall.

MOYER.—In Philadelphia, Pa., on Nov. 11, 1889, suddenly of heart failure, Carrie, only daughter of Henry H. and Mary Moyer, aged 4 yrs, 9 mos., and 5 days. Funeral services by N. B. Grubb. Interment at Trumbauersville.

Now I have passed the vale of shadows,
With all its dark and chilling tide,
And in that bright and glorious city
I shall for evermore abide.

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THE MENNONITE.

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

LIVE IT DOWN.

"Has your life a bitter sorrow?
Live it down.
Think about a bright to-morrow,
Live it down.
You will find it never pays
Just to sit, wet-eyed, and gaze
On the grave of vanished days;
Live it down.

"Is disgrace your galling burden?
Live it down.
You can win a brave heart's guerdon;
Live it down.
Make your life so free of blame,
That the luster of your fame
Shall hide all the olden shame;
Live it down.

"Has your heart a secret trouble?
Live it down.
Useless griefs will make it double,
Live it down.
Do not water it with tears—
Do not feed it with your fears—
Do not nurse it through the years—
Live it down.

"Have you made some awful error?
Live it down.
Do not hide your face in terror;
Live it down.
Look the world square in the eyes;
Go ahead as one who tries
To be honored, ere he dies;
Live it down."

For the Mennonite.

WORKING FOR GOD.

BY JOSEPH S. TAYLOR.

There are three points I wish to consider under this head.

1. *When God promotes us he puts us on our good behavior.* At stated times the principal of a graded school examines all the pupils. Those that pass are promoted on condition. He says to each pupil: "On such a day I shall come round; if your teacher says you are doing the work satisfactorily, you will remain here; if not, you shall go back where you came from." When God announced to Jeroboam His intention of dividing Solomon's kingdom, He said: "If thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, . . . I will be with thee." He promoted him on trial. He promoted Saul on trial. Saul did'nt come up to the mark and his kingdom was given to David. He promoted Solomon on trial. Solomon could'nt stand prosperity, and his kingdom went to Jeroboam. Jeroboam went up on trial and came down in disgrace. This is the reason why—

2. *You can not tell what God thinks of a man by the position he occupies.* The angel's promise to Zachariah is (Luke 1: 15), that his son "shall be great in the sight of the Lord." God is the only infallible Judge. If you and I are great in the sight of the Lord, it matters little what men may say about us. If God pronounces a man great he *is* great. Men often make mistakes. A man's reputation is what other men think he is. His character is what he really is. God sees the character. Man sees the reputation. It does not follow that because you are a doctor of divinity you are a servant of the Lord. In Christ's day there were doctors of divinity whom he called "vipers" and "hypocrites." In the ninth chapter of Deuteronomy we read that the children of Israel were permitted to conquer Palestine not because they were so good, but because the people who lived there were so bad. Jeroboam was permitted to sit upon the throne of Solomon, not because he deserved so high a place, but because the people deserved so bad a ruler. If you occupy a high place, do not flatter yourself that God has exalted you for your goodness. God may be simply using you to punish somebody who deserves so mean a superior! On the contrary, if you occupy a lowly position, do not feel discouraged; for, "though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off."

Who is that splendid figure at the head of yon conquering host? It is Napoleon: yesterday a corporal, to-day an emperor, to-morrow, if he succeeds, monarch of all Europe. *If he succeeds.* There is the rub. Has he been raised up because God is pleased with him? Will God build him a *sure* house? No.

He was promoted on condition. "If thou wilt hearken unto all that I command thee." Well, Napoleon did'nt. He abused his power and God gave his kingdom to his enemies.

You can not tell what God thinks of a man by the position he occupies. Christ died a felon's death. Yet God said of him: "This is my beloved son, in whom I am well pleased." To-day "Jesus" is the most popular name under heaven; while his executioners are remembered only to be despised.

3. *While salvation is free, the rewards of the Christian life are along the line of duty.* "And it came to pass while he [Zachariah] executed the priest's office . . . in the order of his course . . . . there appeared unto him an angel of the Lord." That ought to be a very suggestive fact to us. The flower of blessing grows on the tree of duty. If you expect the angel of the Lord to visit you, you must be engaged in the Lord's work. God evidently does not design that prayer shall take the place of personal effort. The priest had prayed and labored and labored and prayed, and while so engaged the answer came to his prayer. I am afraid we sometimes regard prayer as a sort of patent improved method of doing work by proxy. That is not it. Every Christian forms a co-partnership with God, We are co-workers with Christ. Now. prayer is consulting our partner about the business of the firm. The business of the firm is the kingdom of God.

When two horses are hitched to a wagon there are single trees and a double tree. The double tree has play so that each side may move backward and forward; but it works on a pin or fulcrum, which makes it necessary for each horse to draw his share of the load. Now, in the training of colts, I notice farmers have a trick which is very interesting. They shift the pin of the double tree considerably to one side giving the longer arm to the colt. Thus the stronger horse pulls the bigger portion of the load, while at the same time the double tree is perfectly balanced.

God and the Christian pull at the same double tree. God will shift the pin to suit the strength of each individual; even of the smallest child. God pulls most of the load, but we must *pull*. He says: "My grace is sufficient for you." He gauges the length of your end of the beam exactly to your strength, and then he says: "Keep your end tally. You can't pull much, but you must pull. I can pull this load alone, but I want you to pull your share because pulling is good for you.

We must not forget that the world is a school-room. How does a boy learn arithmetic? By practice. A teacher can not study your lessons. He can only show you how to study them yourself. The great object of our existence is the development of character. And character is the *result* of practice in well-doing. What makes a man a good musician? Practice. What makes a man a good man? Practice. There is the secret of the Christian life. Not of *salvation*; but of character. If we want the graces of character which Jesus had—meekness, gentleness, love, patience, etc.;—we must fix our eyes upon Him and practice these virtues. Prayer and communion, of course; but practice. The blessing comes along the line of activity.

NOTES FROM EUROPE.

Extracts from My Husband's Letters Written During His Visit to Russia.

DEAR BRO. GRUBB:

In compliance with your request, I send you the following notes, which you may use for THE MENNONITE:

From Stuttgart, South Germany, my husband wrote: "I arrived here in safety. This is a nice city and quite modern in style. Has about 125,000 inhabitants, most of which are Protestant.

"On my way hither in the 'nicht raucher' coupe, I met one of our brethren and at Heilbroun, where I had to wait one hour, I had the pleasure of meeting Rev. Berkemeyer, missionary at Castle Garden, N. Y. He exclaimed, 'Nun, Berge und Thaeler kommen nicht zusammen, aber Menschen.' I could only procure my round trip ticket to the Russian border—good for two months."

VIENNA.

"During the first part of the journey the scenery from Stuttgart was very romantic. At times our view extended to the Alps. As my stay at Munich was very short, I could only send you a few lines from there. My baggage gave me no trouble at the Custom House in crossing over into Austria. Vienna has many large and elegant buildings, and the new Palais of the Emperor is a magnificent and pleasing structure. Its population numbers above 1,000,000. It is beautifully situated on both sides of the "blue Danube," and is surrounded by distant hills.

"The people here do not as a general thing have that firm and robust appearance which we have noticed in others for the past weeks, but rather impress me as a transition stock between the Germanic and Sclavic races.

"I have just been to see the United States and Russian consuls, and had my passport set in order. They promised me that I should have no trouble in crossing the line."

ODESSA.

"I left Vienna at the appointed time. The Lord has been pleased to grant me a safe and prosperous journey thus far. An hour beyond Krakan, a town of some 60,000 inhabitants, and once the seat of the Polish government, many of our passengers left, and I had the whole of the coupe to myself. It was a source of joy to me to be permitted to have my devotion on the train even as I would at home.

"For quite a distance the journey has been very monotonous; the country level, and the land poor. As to what the condition of the people may be, there can be but one answer, when one sees their villages, with low, dingy, thatch-roofed houses without any chimneys, and hundreds at work—men and women—at railroad grading, standing knee-deep in mud and water, and only half-clad. All the way through Poland and Galacia the condition of the masses is very much the same, and nearly all belong to the Catholic Church. I often had to think from what condition true Christianity has liberated so many of our people, but, alas! how often by many so little and ungratefully realized.

"At Lemberg, which has over 100,000 inhabitants, we made a short stop. Here we passed the Persian Shah, who during the past weeks received so much attention throughout Europe. Near this town there are a number of our people and on my return I intend to visit them.

"In order to cross into Russia we were obliged to change cars, and all passengers were requested to present their passports and have their baggage examined. The Russian officials, however, treated me with utter kindness.

"On the whole the journey has been very tiresome and without much variety in scenery as far as to Odessa. At this place I am obliged to lie over a day. The town bears an international character, numbers about 300,000 inhabitants, and is one of the great commercial centres of Russia. From here the gates open out into oriental life and commerce."

SEVASTOPOL.

"The voyage across the Black Sea took eighteen hours. The accommodations were as good as could be expected in this part of the world. There were on board some 200 passengers, mixed of both oriental and occidental type. The waves rolled rather high at times, and occasionally the steamer pitched energetically. Quite a number of our passengers were seasick, and myself not excepted. We had with us a quartette of Russian cadets, who sang their beautiful national songs until quite a late hour. It was a delightful moonlight evening, though frequently heavy clouds hung over us. Sevastopol is said to have one of the finest harbors in the world, and is the strongest of the Russian forts. The city numbers about 80,000 inhabitants, and has somewhat of an oriental appearance. Of late, new and stately buildings rise from the ruins made during the war of 1854. I am glad that the Lord's day is observed here too. Do you know that their date is always twelve days later than ours?

"I have just returned from two Greek (Russian) churches. Although their services were very formal, yet their oriental mode of worship and their beautiful singing made a lasting impression. The Russian people, although very illiterate, on the whole are a religious people, and I must often think how many thousands of these people are truer to their vows than many of our people with so much more light and better opportunities. At the close of this Sabbath day, spent in this far-away city, I feel as if we had met together at the one mercy seat, with the great congregation from all ends of the earth."

MOLOTSCHNA COLONY.

"I have at last reached my destination in safety. This journey took as much time as did our trip across the ocean. Eighteen hours' ride from Sevastopol brought me here to Michailofka. We came through a part of the great Russian Steppe, which reminded me very much of our large Western prairies. The stations during this last part of the journey were few and far between. I was obliged to come the last 25 miles with horse and wagon. My coachman was a native Russian who knew as little of German and English as I did of the Russian language, but who seemed to be more intelligent than the average of his kinsfolk. He was very inquisitive; asked whether I carried my rubels in my small satchel. He said the Russian likes "wotkey," upon which I gave him a demonstrative temperance lecture. I told him that strong drink would bring them ragged clothes, and starvation, and God's displeasure. He consented emphatically, and promised that he would buy bread and clothing with the fee which I would give him. Our conversation also enlarged my Russian vocabulary considerably.

"A merchant in Odessa to whom I had a letter, made the following statement to me: 'As you continue your journey into Russia, you will find the different settlements graded in the following order: In the lower strata are the native Russian settlements; a little higher in civilization, the Roman Catholics; then a little higher than these are different Protestant settlements, but above them all are the pretty villages and settlements of the Mennonites.' Prof. Rapphard, of Bale, who travelled throuth Southern Russia, told me the same in substance, and my own observation leads me to the

same conclusion. Temporaly considered, the general condition of our people here speaks of thrift and prosperity. As to their social and religious condition, I hope to be able to write more in my next letters." JENNIE B. BAER.

For the Mennonite.

CHRISTMAS ESSAY.

[Essay read at Christmas Festival in Mennonite Church, Trenton, Butler Co., Ohio, by Alex. Kennel.]

"Glory be to God in the highest, on earth peace, and good will towards men." These were the glad tidings that greeted the ears of the shepherds, when the hero, whose birthday we celebrate this evening came into the world. Those tidings are still going through the land, and happy will he be who makes them his watchword and his safeguard through life's fitful journey.

How many thousands of happy faces are this evening beaming over with joy; how many eyes are steadfastly and eagerly watching to obtain a good view of that noble emblem of Christianity — the Christmas tree. If we can only bestow so much esteem upon the real true meaning of the Christmas festival as we do upon the splendor of the tree itself; if we can only relish the joy and gladness in a spiritual sense then we will know the real and true meaning of the tidings, "Glory be to God in the highest," &c.

Christmas is a day which almost everyone celebrates without regard to belief. Skeptics even themselves join in the feast, regardless of their saying that it is all a sham—a mere worldly pleasure based only upon a myth. Take for granted that it is a myth, that the Bible is only a story and not written through inspiration; then, even then, Christmas would prove to be a grand holiday worthy of consideration. Are not the faces of these little ones beaming over with joy? Does not the giving of presents prove to be a charitable act, as well as an act of the remembrance of friends? If such be the case, then the teachings of scripture, are worthy of consideration, be they mythical or actual truths. Did you ever hear of a dying Christian having repented of believing in this myth, in this nonsense that we believers of God's word are making so much fuss about, if you will allow me the unbeliever's expression? Such a case has never been recorded. Then, what a grand and noble proof we have, of the doctrine of Christianity and the teachings of the Bible.

I have remarked that the giving of presents on this occasion is a charitable act. Let me say further, that the giving of presents should be made more to alleviate the sufferings of humanity; they should be bestowed more to the poorer classes, that are in actual need and want and are living from hand to mouth, than those who do not *actually* stand in need of the presents they receive. Do not take from this that I do not sanction the giving of presents if not made for charitable purposes only. Far be it from me to oppose that act in which you can show your gratitude for true friendship; but this gratitude can be extended further, so that it will serve the purpose of charity also, and I hold that it should tend more in that direction.

I have said that Christmas is a day which almost everyone celebrates. I will make one exception and point you to those hunger-worn outcasts that live in our large cities; or to those pitiful subjects who are wandering from place to place and are destitute of a home. What a different scene is presented to us in those miserable tenement houses of our large cities than that which we see before us here this evening. Some may argue that their hearts are so hard that the teachings of good morals will have no effect upon them, and that it is their own fault that they are not celebrating Christmas in a better way. Ah! mark you well, and take heed of the words of Scripture, that we had for our golden text in the Sunday-school lesson a few days ago, "Wherefore let him that thinketh he standeth take heed lest he fall."

How many of these poor, miserable subjects are victims of such a nature. How many there are who have never known a mother's love, or the comforts of a home; ill usage and blows, or the want of bread may have driven them to herd with men who forced them to guilt. Many of these people are not wholly responsible for their own misdeeds. These classes of people are then referred to seek refuge in our benevolent institutions; and yet in spite of these structures of charity that are an honor to Christianity, pauperism is rather on the increase than on the decline. To these unfortunate people then should we direct our thoughts and prayers; and we should be thankful that we are so surrounded by influences that direct our lives into a more noble and elevating channel.

Who will endeavor to fathom the mystery of devising ways and means to bring light into these dark places that are a stain upon humanity? Who will light up a Christmas tree in their hearts that they too, like we, may find pleasure in the words "Glory to God," &c. He who does this will have achieved one of the grandest and noblest works of mankind.

The fewer the workmen to do the work the greater the reason that you should be active.

In trying to help people, we must take them just as they are. Probably they have fallen into present misery through their own previous faults. Drunkenness, self-indulgence, laziness, quarrelsomeness, or some other form of sin, has brought them down. Perhaps it may be well to remind them that they would have been better off had they done better. This is sometimes a wholesale medicine where people charge their condition upon circumstances rather than upon themselves. But spend your strength rather in helping the man out of the pit than in telling him he ought never to have fallen in. An illustration from the far East shows how various religions help the man who is down. A Chinaman was in a pit and wanted to get out. Confucius came along and said, "If you had only kept my precepts, you would not have fallen in." Buddha came to the mouth and said, "Ah! poor fellow; if you were only up where I am, I would make it all right with you." Christ came, and, without uttering a word of reproach to the poor fellow, he leaped into the pit and lifted him out. Which of the methods is yours?

SOMETHING FOR BOYS.

During a business career of many years the writer has had much to do with boys as apprentices, and has learned something. He has finally adopted certain rules in engaging boys.

In the first place he will engage no boys that use tobacco. This may appear as a harsh rule. But he will not allow a few boys to spit tobacco juice on a nice, clean floor to poison the atmosphere which other workmen of good habits must breathe.

Secondly he will not employ boys who refuse to attend Sunday-school. He reasons that the best boys are to be found in the Sunday-school. That institution is calculated to teach boys good and correct habits, and it is this kind only that he wants. He does not mean to say that all boys outside of the school are bad, but he believes that he will find better boys in the school than out of it. Is he right?

Thirdly he will not employ profane boys. He believes that profane boys are liable to acquire other bad habits, and besides it is unmanly to swear.

He will also know something of the families of boys who apply for work. He must know what are their general habits before employing them.

Boys, what do you think of that? Is this employer right? Boys have every incentive to form good and correct habits because it is only this kind of boys that are wanted for the best places. One reason why boys often do not rise in their trades and professions is because of bad habits and lack of ambition. Boys, think of this.—*Ref. Herald.*

A POSITION GAINED.

A gentleman who was at the John Street prayer-meeting in New York recently, said he would like to relate his own experience for the encouragement of praying men. In the year 1886 he was the superintendent of a large factory. He led a fast life, and his income failed to meet his expenses. His position was full of temptation, and it was not long before he was aware that his accounts would not bear a close inspection. But he was trusted, and there was no immediate danger. But he was naturally uneasy, and seriously considered his condition. It led to self-examination and prayer. Finally he was converted, and his first business was to cut down his expenses to the very lowest and get his accounts right. Shortly afterward circumstances arose in the factory that rendered it impossible for a conscientious man to retain his position. He must either violate his conscience or resign. He chose the latter. It was a bad time to be out of employment. Winter was approaching, trade was dull, and he had but six dollars in the world. Besides this, a loving mother and sister were wholly dependent on him for support. Before the end of the week every cent was gone, and the man knew not what to do. Every application for employment failed. He went to the John Street prayer-meeting *on March* 12, clinging fast to his faith in God, but otherwise in despair. There he committed his case to God, and somehow the burden seemed to be lifted. No change, however, came in his circumstances for some days. But then he received the offer of an excellent position, just suitable to his capacity and with adequate remuneration. "A friend of yours," said the manufacturer who offered him the position, "was in our place *on March* 12, and told us of you; we have been making inquiries about you since then, and we are satisfied you are just the man we want."

The light that shines farthest is brightest at the center; the church that is most alive to the needs of the heathen world will be most active in prosecuting missions at home. There is an impression in some minds that the effort and money expended upon foreign missions is just so much taken from our home work. It is not so by any means; but, on the contrary, the wider our charity the more intense it will be.

MUST THE PASTOR BE MORE PIOUS THAN HIS MEMBERS.

Jesus, in his sermon on the mount, spoke to his disciples as being the light of the world. He not only meant that they were the instruments which God chose to make of them to illuminate the minds of men, who by the doctrines that He taught them were to be the means of diffusing the light of life throughout the universe; but also by their example, by leading a holy and righteous life, they were to be the bearers of that more perfect light, Jesus Christ. It is absolutely necessary and required that the preacher should be thus characterized, that he should be unblamable in his conduct, but does not God require this of all his children? It is an undisputed fact that many people think they have certain privileges of which their pastor is dispossessed and that they are at liberty to do things which he dare not do. The fact is they do so without the privilege. May not the pastor expect from his members what they expect from him? Certainly. He has the right to watch their conduct as they watch him and to correct them if necessary. Neither has more liberty than the other. If he is to care for their souls, he should rather be the counselor. But so many think they are their own masters. They know just what to do and how to conduct everything. They know how to behave and how the preacher should be, and do not hesitate a moment to set him in order for doing that which they themselves take the liberty of doing, but they themselves want to be left alone. Compare this with the shepherd and his flock, if such would be their relation, what a miserable state of affairs it would be. It is very proper that the preacher of God's word and the Shepherd of his sheep should lead an exemplary life, but His conditions are the same to every one. The road is not any wider nor any narrower for the preacher than for every one of his church members.

W. S. GOTTSHALL.

For the Mennonite.

HEED THE VOICE.

HEBREW 3: 7, 8.

To-day if you hear his voice, harden not your hearts. These are words that came to me so often before I was a Christian, and since I am trying to serve my Master they still come to me. They are words not for the sinner only, but for the Christian as well. If once our hearts are open to God's voice, He speaks to us more forcibly still. The work here is never finished. The working out of our soul's salvation, continues in fear and trembling until we rest beyond with God. Only as we sow here so shall we reap there. We need to sow good seed here, then we need not have any care about the harvest—that will come. Dying is not as important as living—right living makes right dying. Our time for working is short; and what we fail to do here will not be accomplished in eternity. If we fail to receive eternal life here we shall never obtain it there. By living faith in Christ we come and by Him we are drawn to heaven. The sweet influences drawing us away from worldly things are voices that call us nearer to Jesus. Jesus constantly calls us to greater faith, love, and holiness. Let us love Him then, for He has first loved us. Let us not forget that it is God's goodness that calls us to repentance. If to-day you hear his voice, harden not your hearts.

AMANDA SHELLY.

AFRAID OF A REVIVAL.

Do not be afraid of a great revival. Oh, that these gales from heaven might sweep through all our churches! Oh, for such days as Richard Baxter saw in England and Robert McCheyne saw in Dundee! Oh, for such days as Jonathan Edwards saw in Northampton! I have heard my father tell of the fact that in the early part of this century there broke out a revival at Somerville, N. J., and some people were very much agitated about it. They said. "Oh, you are going to bring too many people into the church at once;" and they sent down to New Brunswick to get John Livingston to stop the revival. Well, there was no better soul in all the world than John Livingston. He went and looked at the revival; they wanted him to stop it. He stood in the pulpit on the Sabbath and looked over the solemn auditory and he said: "This, brethren, is in reality the work of God; beware how you try to stop it." And he was an old man leaning heavily on his staff—a very old man, and he lifted that staff, and took hold of the small end of the staff and began to let it fall very slowly through between the finger and the thumb, and he said: "Oh, thou impenitent, thou art falling now—falling away from life, falling away from peace and heaven, falling as certainly as that cane is falling through my hand—falling certainly, though perhaps falling slowly." And the cane kept on falling through John Livingston's hand. The religious emotion in the audience was overpowering, and men saw a type of their doom, as the cane kept falling and falling, until the knob of the cane struck Mr. Livingston's hand, and he clasped it stoutly and said: "But the grace of God can stop you, as I stopped that cane;" and then there was gladness all through the house at the fact of pardon and peace and salvation. "Well," said the people after the service, "I guess you had better send Livingston home; he is making the revival worse." Oh, for the gales from heaven, and Christ on board the ship! The danger of the church of God is not in revivals. —*Talmage.*

FULL OF THE BIBLE.

There was once a little boy who went to a Sunday-school regularly and learned all his lessons so well that he had a great many bible verses in his mind. He was a temperance boy. This boy was on a steamboat making a journey. One day, as he sat alone on deck looking down into the water, two ungodly gentlemen agreed that one of them should go and try to persuade him to drink. So the wicked man drew near to the boy and in a very pleasant voice and manner invited him to go and drink a glass of liquor with him.

"I thank you, sir, but I never drink liquor."

"Never mind, my lad; it will not hurt. Come and drink with me."

"Wine is a mocker, strong drink is raging; whosoever is deceived thereby is not wise," was the boy's ready answer.

"You need not be deceived by it. I would not have you drink too much. A little will do you no harm and will make you feel pleasantly."

"At the last it biteth like a serpent and stingeth like an adder," said the boy. "I think it wiser not to play with adders."

"My fine little fellow," said the crafty man, putting on a most flattering air, "I like you; you are no child; you are fit to be a companion of a gentleman. It will give me great pleasure if you will come and drink a glass of the best wine with me."

The lad looked at him steadily in the eyes and said: "If sinners entice thee, consent thou not." This was a stunning blow to the tempter and he gave up his wicked attempt and went back to his companion.

"How did you succeed?" said he.

"Oh, the fact is," he replied, "that little fellow is so full of the Bible you can't do anything with him."

And every boy's mind and girl's mind should be so full of the Bible that wicked tempters cannot do anything with them. Now there is one verse which shows that this is just the right use to make of the Bible, "Thy words have I hid in my heart that I might not sin against thee." —Ps. 119 : 11.

Said a noted and observant Judge, recently, "One theatre destroys more souls than fifty churches can save."

THE SUNDAY-SCHOOL UNION MISSIONARY.

About 10 p. m., a few nights ago, after a hard drive along the Republican River, I arrived at one of the towns which grace its banks, and at once proceeded to a livery inn, calling up the livery man from his bed to take in my ponies. After seeing them well cared for I took myself, with my blankets, to the hay mow, preferring to spend the night there rather than run the risk of such friendly insects as abound in many houses in this county. Supposing myself alone, I at once knelt down to offer thanks to God for the care He had given me all that day. Of course it was dark. I had only commenced my prayer when I was somewhat startled by a pistol shot, followed by a gruff command to stop "my infernal sniveling cant, or I'd get a hole bored through me." For a moment I was indeed so startled that I scarcely knew what to do or say; but remembering that "underneath are the Everlasting Arms," I commended myself unto His care and continued my prayer. Fresh curses and imprecations were heaped upon me, accompanied by several pistol shots. Not many years ago it would have been more than sufficient to have driven me from my knees in fear; but, resting upon the strength of His promises, I continued, and prayed not only for my family, friends and myself, but especially for those who were at that moment engaged in persecuting and reviling me. Before my prayer was ended there was silence, and when I had finished some one spoke, asking me to give them a sermon. I could not see them, but was only too glad of an opportunity to point them to Jesus, their Saviour.

The words, "Be not deceived, for God is not mocked" occurring to me at that moment, I used them as a text, following with an exhortation to flee from the wrath to come. At the close of my exhortation I asked who they were, and found they were a party of cowboys. The man of the gruff voice proposed a vote of thanks for the talk I had given them, and in the name of his comrades as well as himself asked pardon for the way they had treated me. The same man proposed to break every whisky bottle and swear off and lead a better life.

I guess each one had a bottle. I heard six or seven crash against the barn. Every one of these men promised to stop drinking and lead better lives. We parted in the morning with many protestations of friendship on their part. May God bless and help them.—*A Missionary of the American S. S. Union.*

The fruit of a life is the involuntary and regular expression of what the man is in heart and soul.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, FEBRUARY, 1890.

Quite a number have renewed their subscription and we now extend thanks for their response. A goodly number of our subscribers are still in arrears and we would hereby give a gentle hint that the money is needed to pay the printers for their work.

We beg leave to call attention to the article which appeared on the editorial page of the last number. Owing to a typographical error, overlooked by the proof-reader, the head line reads, "The reality of having to do with men." It should read, as may be readily observed by reading the article, "The reality of having to do with God."

To complete the file of the MENNONITE the following copies are needed: December, 1887; March July and August, 1888; one of each number. Any one having said numbers and willing to part with them, will kindly inform us, or mail them with price to N. B. Grubb, 2136 Franklin Street, Philadelphia.

One of the most active members of the Y. P. S. of C. E. is our brother C. H. A. van der Smissen, pastor of the Hereford and Upper Milford churches, where live societies exist. Besides his increased labors at home, he is, as county secretary, among other churches of the county lecturing on the subject and assists in establishing new societies. A better auxiliary to the church, next to the Sabbath-school, has never been in existence. The good the society has done throughout the land is untold. Those wishing to know more of the work, etc., will only need to address our brother at Zionsville, Lehigh county, Pa.

CHURCH NEWS.

GAP.—Between Christmas and New Year, N. B. Grubb, visited the brethren at the Gap, and conducted several services for them on Sunday. The brethren have rented a school house at Beyerstown, where their services are now held. In the morning German services were held, and in the afternoon English. In the evening services were held at the house of Menno Glueck, where a few of the neighbors and friends were gathered with an invalid sister of the M. E. church. In a few weeks Bro. Baer expects to visit there.

UPPER MILFORD.—The church and Sunday School held the annual Christmas festival on Christmas eve. The exercises were appropriate for the occasion, and were enjoyed by all; they consisted in recitations, singing, Scripture reading and prayer. The children were each presented with two pretty water glasses, a tray and pitcher to match. All received an orange. Notwithstanding the large attendance the order was very good.

BOYERTOWN.—On Christmas afternoon, the Sunday School celebrated its Christmas festival. The services were like an oasis in a desert,—refreshing. The house was nicely filled and the exercises interesting and edifying. The exercises by the school were recitations and singing. Also addresses by W. S. Gottschall, Abrm. H. Gottschall, J. C. Werner and A. B. Mensch. J. W. Binder had charge of the program. We had a good time and are encouraged to go on in the good work, trusting that the Lord will greatly bless our Zion.

SCHWENKSVILLE.—One more year with its pleasure and sorrow has rolled by, and we have entered the path of another. We are nearer eternity than we ever were before, and when we think of the year just ended, we must exclaim with the Psalmist, "The Lord hath done great things for us whereof we are glad."—Ps. 126: 3, or with Abraham's servant, "The Lord hath prospered our way." Thus our congregation may well exclaim after a little reflection upon the past. Although there may have been many years in which more were added to our number than this year, yet we doubt whether they equalled this year's solid work. We think of Christmas as a thing of the past, but many pleasant recollections of the blessed time are borne in our minds, and we feel the blessings that it brought us. The Christmas exercises of our Sunday-school were held on Sunday following Christmas in the afternoon. We prefer the daytime for the benefit of many of our members who live far away and whose presence we desire. With all the efforts put forth to accommodate the people, the church was entirely unable to contain the immense crowd that gathered. The school rendered a regularly prepared service entitled "The Morning Star," with a few selections by the choir. English addresses were delivered by H. G. Allebach, and George Gebert of Mt. Airy Theological Seminary, and the pastor addressed the audience in German. The services lasted about an hour and a half, and, judging from the bright and pleasant faces and the sentiments expressed by those present, this was a perfect blessing to all. We were reminded afresh of the unfathomable love of God manifested in the gift of his Son, and we felt that it was not a mere story, but a *fact*, that Jesus the Saviour of men was born on that sacred morn, and we rejoiced over it.

But hardly was the occasion of rejoicing over when our hearts were made sad by the merciless messenger of death coming into our midst. The next morning before the sun arose we were informed of the death of one of our aged and beloved brethren, who passed away during the night. But such is this life, "no pleasure without pain." Yet we mourn not as those who have no hope, for he died with this blessed assurance that he would enter into his rest.

We have English services every fourth Sunday evening, and they are well attended and seem to be an aid in spreading the influence of the church and in building up the congregation. Considerable energy and zeal is manifested. May it continue. W. S. GOTTSHALL.

PHILADELPHIA.—The festive days of Christmas and New Year have come and gone. The usual festivities have been observed with appropriate exercises. The Evangelical Alliance efforts were successful in causing a more general observance of the Week of Prayer. A union prayer meeting, under the auspices of the Alliance, Branch No. 7, was held every afternoon; and on Thursday afternoon in our church, led by Rev. Mr. Jones, a Presbyterian pastor. Gospel services were held in our church every night during the Week of Prayer. Bro. J. B. Baer, conducted the opening and closing service, and assisted in the administration of the Lord's supper, the pastor having been ill for several weeks. Bro. Van der Smissen conducted the services two nights in the week. The meetings were good, but the attendance was small, owing to the prevailing epidemic. Very many of our people were seriously sick. That the epidemic "La Grippe" is not to be trifled with, is manifested by the awful increase in the death rate throughout the city. The doctors, undertakers and ministers are kept exceedingly busy attending to the sick and burying the dead. These are earnest times indeed, and it behooves us to listen with the ear of faith to God's voice who is speaking to us.

HEREFORD.—The festive days are days of the past for the season, and yet there remain some beautiful reminiscences of those days for present and future meditation.

The Sunday school connected with the Hereford congregation celebrated these days by having a festival on Christmas morning, Dec. 25. The Church was handsomely decorated for the occasion and by its very appearance welcomed all present.

The programme, under the leadership of the superintendent, Mr. Andrew Berky, was well rendered. The exercises of the school consisted in responsive readings interspersed with singing. The pastor of the church, Morton L. Montgomery, Esq., of Reading, and Mr. Jacob Oberholtzer addressed the school and brief remarks bearing on the birth and life of Christ were made by different members of the school.

After the distribution of gifts, which consisted of oranges and candy, the attention was called to the fact that there were still thousands who could not enjoy Christmas as we do, and remembering the passage, "It is more blessed to give than to receive," a collection was lifted for missionary purposes. The school will be continued during the winter.

DEEP RUN.—I have often thought, the MENNONITE, good as it is on the whole, was lacking in church news. We ought to have more correspondences from the different churches. We are all encouraged by hearing from one another, how the different churches in our Conference and the Lord's cause in general was prospering. But in order to have church news some one must write them: the editors cannot favor us with this if we are too negligent in corresponding. Here is where we miss it, my dear brethren; Let us be a little more faithful in the future.

The holidays are past, and we have again started on a new year. How fleeting is time!

"A year, alas, how soon 'tis past,
Who knows but this may be our last."

Let us seek to be ready when the Master of the house comes. The Lord's work is progressing with us. Our Sunday School had a very appropriate exercise on Christmas day. The selections for singing were well rendered considering the little opportunity they had for learning new hymns. A number of recitations were given and several addresses, appropriate for the occasion, were made. The members of the school were then given presents, and in turn a collection was held to which all contributed, for the benefit of the children in our missions in Indian Territory. We were beautifully reminded of what God did

for us in the gift of his Son; and so we gladly contributed towards sending the Gospel to such as are yet ignorant of this great gift.

Our Sunday School proper closed on Christmas but our pastor, Bro. Fretz, conducts a Bible study class, on Sunday morning before preaching services, for the school and congregation, using the Practical Lesson series. A class of catechumens has been organized with six members. How encouraging it is to see young people come out to serve the Lord. Our pastor has adopted a systematic plan for pastoral visiting during the winter. The plan is worthy of approval. I hope and pray he may do much good in his visits. In the absence of our pastor on Jan. 12, Bro. J. S. Moyer of Springfield, preached a very interesting and instructive sermon, full of good advice and solemn truths on "Doing Good." I hope his kinds words may be heeded. But I must close. Now my brother correspondents let us hear from you often.

COR. MENNONITE.

MISSION DEPARTMENT.

THE MISSIONARY UPRISING.

AN ADDRESS BY R. P. WILDER, AT THE CONVENTION OF THE Y. P. S. C. E.

(Concluded.)

When I think that millions are without a knowledge of Christ, the one thought thrills me is this—that every man, woman and child can hear of Christ in the present generation. If you forget everything you have heard here this afternoon, please carry away this one thought: If there were only one Christian in the world to-day, if he should work a whole year to get another, and these two should toil on another whole year before they obtained two more, and the work keep on at that ratio, in thirty years the whole world would be brought to Christ.

I began with only one and gave him only one soul the result of a whole year's effort; but when I think that nearly five hundred thousand young people belong to the societies of Christian Endeavor, it seems to me that it is not only possible, but very probable, that this whole world will hear of Christ during the *present* generation.

Two days ago, at Northfield, Mass., where five hundred of our students were assembled, a cablegram from Japan was read. It informed us that five hundred Japanese students were assembled in Kioto for the same purpose for which we had gathered at Northfield. In it were the words, "Make Jesus King; 500 students."

BEAT A CHARGE.

When that cablegram was read, the thought came to me,—The time is not far distant when the Lord Jesus will be made King in Japan, India, Africa and the islands of the sea. God grant that the young people belonging to this Christian Endeavor organization may take the position that the little drummer boy in Napoleon's army took. When the commander said, "Boy, beat a retreat," the little fellow did not stir. He repeated, "Boy, beat a retreat." The boy looked up into the face of the commander and said, "Sire, I know not how. Desaix never taught me that. But I can beat a charge. I can beat a charge that will make the dead fall into line. I beat that charge at Lodi; I beat it at the Pyramids; I beat it at Mt. Tabor. May I beat it here?" And over the dead and wounded, over the cannon and batterymen, and over the breastwork and the ditches he led the way to victory. God grant that we young people may take the stand the little drummer boy took, and in the face of obstacles say, "We know not how to beat a retreat. But, in the strength of the Lord and the power of His might, we will beat a charge that will make the dead fall into line, and over India and Africa and the islands of the sea we will lead the way to victory and accomplish the evangelization of the world. Let us fall in line for this charge.

Before I close let me repeat those figures. One minister in the United States to every eight hundred of our population; one Christian worker to every forty-eight of our population; one church communicant in the United States to every five of our population, while two-thirds of our race have not heard of Christ.

A MEMORY AND A VISION.

I want to close with a thought which was suggested to me a few months ago, as I was walking up one of the streets of New York City. The thought was this. I put myself into the places of those people in India. I remember the story of the Brahman who came to one of our missionaries and said to him, "Sahib, I have been up north and bathed in the Gangi Nadi to wash away my sins. I have been to shrines in the East and shrines in the West. Once I was young and now I am old. My hair and beard have grown gray, but I have not found peace. Can you help me?" As I was thinking of that man, my mind went back to the time when Barnabas and Paul crossed the bridge spanning the Orontes. But they go east instead of west. India is evangelized instead of Greece, China instead of Rome, and Asia instead of Europe, so that the Anglo-Saxon race is left in heathen darkness. It seemed to me that my own father journeyed from one shrine to another trying to find peace. At last he goes to the northern part of the British Isles, and there he sits under a towering oak with a Druid priest trying to find peace, and when he is dying he calls me to his side and says, "Son, once I was young and now I am old. My hair and my beard have grown gray, but I have not yet found peace. Can you help me?" And I answer, "No, father, I cannot," and he dies.

Then I study medicine and astrology, trying to find peace. But one day, in the course of my studies, I meet a man who had seen a missionary. "Oh," he says, "that missionary used wonderful words. He said that 'God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish.'" I stopped him. "Sir," said I, "where can I find that missionary?" He tells me. I start off, and, after two weeks' walking, I meet him in a little village in Spain. Again I hear those wonderful words that "God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish, but have everlasting life." "Sir," said I, "how long is it since Christ died?" "Eighteen hundred years." "Your father knew about Christ?" "Yes." "Your grandfather knew about Christ?" "Yes." "Why did not your father come to tell my father? My father spent from childhood to old age seeking peace, and he died without it. Sir," said I, "are there many people in your country who know about Christ?" "Yes; we have an average of one minister to every eight hundred of our population; we have an average of one Christian worker to every forty-eight, and we have an average of one church communicant to every five of our population." "Well, sir," said I, "why don't they come over and tell us Anglo-Saxons about Christ?" He could not answer, and, in the still watches of the night, it seemed to me I could hear a voice from on high saying, "If thou forbear to deliver those that are drawn to death, and those that are ready to be slain, if thou sayest, 'Behold, we knew it not,' doth not he that pondereth the heart consider it? and He that keepeth thy soul, doth He not know it? and shall not He render to every man according to his works?"

Let us close with a word of prayer. O God, our Heavenly Father, we do now, through the eye of faith, see Jesus Christ standing at Thy right hand, with the print of the nails in His hands and in His feet, and with that spear mark in His side, and again we hear Him asking the question which He asked Isaiah, "Whom shall I send and who will go for us?" O Father, grant that this afternoon many of these young people may say, "Here we are; send us," and that those who cannot go in person may go by proxy. Hear our prayer that we offer up in the name of our Saviour, the Great Foreign Missionary. Amen.

FROM HALSTEAD INDIAN SCHOOL.

Below we give several letters written by scholars in the Indian school at Halstead to friends at home in the Territory. This, perhaps, better than anything else, gives an idea of the progress made under the care and supervision of good teachers, and should become the means of creating new interest for the mission work:

Halstead, Kansas, Dec. 26, 1889.

DEAR SISTER ANNIE:

I am going to write a letter to you this evening.

We had Christmas here already. We had our Christmas on Tuesday evening, and on the next evening we went to church in town to attend their festival.

We walked, but the girls rode up on a wagon.

Nettie (a new student) was here not very long before Christmas.

We have a deer which Miss Dester send to Mr. Krehbiel. We had no school to-day; they are going to take the tree out to-morrow.

My work is to feed the cows.

I give them bran and turnips. Do you know what bran is? Please tell me how Minnie is getting along. I have heard that she was sick. Please tell Lydia to learn fast. I am learning very hard. Do you try to learn your lessons well? The boys and girls are trying very hard to learn their lessons well. Please tell Mr. Voth to write to me.

That is all from your brother,

SAMUEL ROAD TRAVELER.

Halstead, Kansas, Dec. 26, 1889.

MY DEAR COUSIN:

I will write a letter to you this night. I was so glad to write to you. Please write a letter to me as soon as you get my letter. Della L. Haury will write a letter to you sometime, and she send her best love to you. I am in the first reader this time. I am very glad of our Christmas which we had. I have a doll from Christmas which I got. I like to go to school because we learn what is good about Jesus. My teacher's name is Mr. H. L. Weiss. I send my best love to all of you in camp. I will tell you that all the children are getting along nicely in school. The Christmas was nice on that day. Please tell my mother to write to me. Our teacher doesn't punish us so much. We like him, he is as good a teacher as I ever had before. That is all from your loving cousin,

LAURA CREEPING BEAR.

To Cantonment, Ind. Ty.

THE SABBATH SCHOOL.

HINTS TO TEACHERS.

Come Early. In no case later than the time of commencement, if at all possible. If possible, a few minutes before, so as to welcome your scholars upon their arrival.

Come Regularly. If you must be away, an excuse or substitute should always be sent. Do not stay away for trifles. Let the Sunday school work be your work on the Lord's day.

Prepare your lessons with direct reference to the tasks assigned to the scholars.

Ask the questions in the helps, or questions equivalent to them in such a way that they show that you can answer them. Have questions of your own, not to discourage but to encourage and draw out the pupils' knowledge of the lesson.

Draw out rather than pour in. This is an art that must be studied. Here is where nine-tenths fail.

Be wise and careful in your treatment of the scholars in your charge. You can get them to do anything if you explain it simply, and make them see that it is for their good. If you are pleasant, kind and firm in your discipline with the class, you will have good order. If you assign any special tasks, make the duties plain, reason for its good; then don't forget to praise their efforts to please you.

Attend the Teachers' Meetings. None will be called without all are needed there. Do all you can to make them interesting and profitable.

Pray and work for your class and the school. Help to make the affairs of the school run smoothly. Remember its interests to the Lord in all your prayers.

Use every effort in your power to induce from the scholars prompt attendance. Be early yourself and talk of coming early to the scholars until all in the class do come early.

HOW TO STUDY THE BIBLE.

There are many persons, of combative tendencies, who read for ammunition, and dig out of the Bible iron for balls. They read, and they find nitre and charcoal and sulphur for powder. They read, and they find cannon. They read, and they make port-holes and embrasures. And if a man does not believe as they do they look upon him as an enemy, and let fly the Bible at him to demolish him. So men turn the word of God into a vast arsenal, filled with all weapons, offensive and defensive. If you have been so reading the Bible, stop. The Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is, and how to reach it without running on rocks or bars.

When a doctor is called to the bedside of his own sick child, he looks at his medical book with a very different spirit from that with which he studied it when he sat in the academy of science, and listened to lectures, and heard about the relations of certain parts of the human body, and the effects of such and such medical agents, and the significance of such and such symptoms. These were all abstract matters then; but now that sickness has come into his own house, a practical question presents itself to him, namely: "How shall I meet this tide of fever? What shall I do?" He is in the wilderness, and there is no counsellor nor friend near. He has nothing to consult but his book. And how differently he goes to that book from what he did when he was simply studying medicine. It is his child; and if there is any succor he must find it. Now he reads for a purpose; and how sharply he reads, lest he may commit a mistake! And when he has cured her, with what confidence he goes to his neighbor's children when they are sick of the same disease! And after he has succeeded in curing them also by following the same directions, he says, "Talk against that book of medicine! I tell you it has carried me through many difficult places."

It is the medicating power of the Bible that gives it its value. I do not ignore its beautiful historical statements; these things are admirable; but it is in the wisdom and power of God to the salvation of man's innermost self, that it worth consists.—*Selected.*

METHODS OF TEACHING.

1. Memorization. In the days of our boyhood a prominent method of Sunday-school training was "learning verses." Not infrequently a scholar would recite a chapter each Sunday and sometimes a prize was given to the one who repeated the largest number of verses during the year. Perhaps half or more of the study hour would be spent with recitations. There are advantages in this method. The scholar learned some scripture every week, which is not mostly true nowadays. Yet there is no doubt a method better than either the old or the new; a verse or two gotten firmly into the mind, only so much as a child can at that meal digest, is a happy medium in learning verses. I do not see why a modified normal method adapted to classes is not easily possible—why a simple text book with something to be memorized by the scholars cannot be worked successfully. On such a plan the graded system could be easily introduced and made exceedingly profitable.

2. Another method is that of pouring out information as preachers do. This method is like the former in this respect, that it furnishes material for study, but does not insure study. Grown people are accustomed to do more or less thinking when a man is preaching, but children are not as likely to weigh the statement of a teacher. It is like filling bottles. Here is a floor full of them and here is a man with pails pouring water upon them in hopes of getting some water in each bottle. For half an hour he throws on the water. This evidently, is not the best method of filling bottles, yet perhaps as much water gets into the bottles as sermons get into people. But suppose all these bottles wear legs and are toppling this way and that, without cessation, there you have a good illustration of a class of bright boys and girls. The probabilities are that the teacher gets less water into his bottles than the preacher does into his.

GILBERT FREDERICK.

HOW EARLY?

Miss Annie S. Harlow, a primary teacher in a Lowel Sunday-school, thus answers the question, How early can a child become a Christian? "If we would see the tide of the world set godward, the work must be done with the children before their course is fixed in sin. The church is awakening to the fact that if reforms are to be brought about, the work must begin with the children. Few are guided by prayerful mothers, and much is left to the primary teacher. We have a right to expect that children will turn from the way of sin to the way of life. When a child is old enough to love his mother he is old enough to love his Savior. When he is old enough to know right from wrong he is old enough to choose the right. My assistant called on one of our four year-old boys in kilt skirts. There she learned that one day his auntie left him, telling him to play with the woodpile until she returned. When she came back and took the little fellow in her lap he said, 'Auntie, I was naughty while you were gone.' 'Why, I don't see anything that you have done.' 'No, you can't see it, but I took the key and unlocked the door, and got one of my pennies to buy a stick of candy. When I had locked the door and gone off, God said, "That is naughty. God doesn't like it and auntie won't like it, either." I went and put it back, but God saw the naughty.'" —*Golden Rule.*

The moment man makes peace with God, he declares war against the Devil.

INTERNATIONAL S. SCHOOL LESSONS.

1890. First Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 5. February 2nd.

JESUS BROUGHT INTO THE TEMPLE.—Luke 2: 25—35.

GOLDEN TEXT:—A light to lighten the Gentiles, and the glory of thy people Israel. —Luke 2: 32.

When the child Jesus was 40 days old he was taken by his parents to Jerusalem to perform two ceremonies required by the Jewish law. 1. The ceremonial purification of Mary. 2. The redemption of the *First-born*, in the case of Jesus generally called the "Presentation in the temple." Upon this event occurred the incident of our lesson. We have brought to our attention: 1. The picture of an aged Saint—Simeon. (1) He was a just man. (2) A religious man. (3) He watched and prayed for the consolation of Israel—the coming of the Messiah. (4) He was filled with and led by the Holy Spirit. (5) Found, loved, and praised the Lord Jesus. These points in Simeon are still the requisites of true saints. 2. The Saint's Song of Praise; this is one of comfort and peace. After long waiting and praying, Simeon was permitted to make the *Consolation of Israel* in truth his own. The object of his life was gained, now he was comforted and could die in peace. The true saint not only praises God for his own salvation; he also recognizes in Jesus a prepared salvation for all the people. A light for the Gentiles, shedding its greatest glory upon its own people Israel. That the world's Saviour came through the Jewish nation glorifies that nation. 3. The Saint's Prophecy—Simeon blesses the parents of Jesus, and then addresses to Mary the brief but very comprehensive prophecy: (1) Falling and rising of many in Israel,—a stumbling-block to many, while he was a rock of help to others. (2) A sign or mark against which the darts of the enemy are directed. But he is not only a sign or target for the enemy, but also an ensign for his people, Isa. 11: 10—12. Though it was a great blessing to be the mother of Jesus, it was not without great trials and tortures to her own soul. As a sign or token from God, Jesus revealed and still reveals the latent evil of the hearts of his rejecters; also on the other hand the latent good, and aspirations for better things in those who accept him.

Truths:

1. A good man is always waiting, watching and praying for the salvation of the world.

2. Children should be given to God and his service in their earliest life.

3 None in our Sabbath schools need die without first seeing the Saviour.

4. Jesus is the light of the world let him shine in all our hearts.

5. The same power that builds up what is right, must cause what is evil to fall.

Illustration.—"Old Simeon speaks, like a merchant who had got all his goods on shipboard, and now desires the master of the ship to hoist sail, and be gone homewards. Indeed what should a Christian, who is but a foreigner here, desire to stay any longer for in the world, but to get this full lading in for heaven?"—*Gurnall.*

Lesson 6. February 9th.

CHILDHOOD AND YOUTH OF JESUS.—Luke 2: 40—52.

GOLDEN TEXT:—Jesus increased in wisdom and statue, and in favor with God and man.—Luke 2: 52.

The intervening incidents between this lesson and the last are believed to be those recorded in Matthew, chap. 2nd. In this lesson Jesus is presented to us as an example to the young in three periods of his early life. 1. His young childhood, v. 40. 2. His first public visit to the temple, v. 41—50. 3. His youth and early manhood, v. 51, 52.

Concerning Christ as a child we notice,—He, the divine child, was completely human, as well as completely divine. He had a similarity of experience with our own. He led a holy life, amid the same trials and difficulties, temptations and hindrances. This should indeed give us all as children, teachers and parents, comfort, strength and inspiration. He is the children's Saviour and Help. He passed through the experiences of childhood as well as manhood.

At twelve years a Jewish boy became a "son of the law," the age of responsibility, when he was bound to keep the law and to go to the feasts with his father. In the Gospel dispensation, this custom is changed to the precious privilege that children even younger than twelve can come to the house of God, participate in his service, and be owned of the Lord as his; and since this is a privilege we have, we should make it our duty to do so. Jesus did not come alone for worship,—yea, he did not come for formal worship, as many did in his time, and as many do yet, but he also came to learn; and while learning he also taught others. Jesus already recognizes his inherent duties as the Saviour of the world. He was attending to his Father's business. Every child should early consecrate himself to God to live thenceforth as his child. The Father's business is best learned in the Father's house, and through the study of the Father's Word. That business is to live at home, at school, everywhere a pure and unselfish life, help the poor, publish the Gospel to those not yet enjoying it, encourage believers, and invite others to Jesus.

Concerning Christ's youth and early manhood we find, (1) He was obedient to his parents. (2) He learned and worked at the carpenter trade. (3) He increased in mental and physical strength. (4) He grew in favor with God and man. God's grace was with him in a special sense, and gave him special influence with man.

Truths:

1. Children should be early trained to an interest and participation in the great religious movements of the church.

2. They should never go where they would not wish their parents to find them.

3. Where any one freely and naturally resorts is an index to his character.

4. Our first duty is to find out our Father's business, than be about doing it.

5. Those who are doing the Father's business, love his house, his Word and his communion.

Illustration.—"As Christ in his bodily appearance was still increasing in wisdom and stature, and favor with God and man, until He was perfected in glory, so is He also in His spiritual appearance in the souls of men; and accordingly the New Testament does more than once distinguish of Christ, in His several ages and degrees of growth in the souls of all true Christians."—J. SMITH.

Lesson 7. February 16th.

THE MINISTRY OF JOHN.—Luke 3: 7—22.

GOLDEN TEXT:—Repent ye; for the kingdom of heaven is at hand.—Matt. 3: 2.

In a previous lesson we learned concerning the birth of John the Messenger to prepare the way for the Lord. In this lesson we have an account of his ministry.

Large concourses of people were drawn by the plain but powerful preacher.

I. *Substance of His Preaching.* This was repentance.—Repentance,—a turning from the way of sin unto God, is still the first duty for all. Repentance must preceed the advent of Christ in the heart. Upon confession of sin and repentance, John baptized. "O generation of vipers." This tells us the great need of repentance. It was addressed at the time to the Pharisees and Sadducees who came to be baptized, but not to repent; they were ready for a new ceremonial but not for a new life. They were trying to escape from a great danger—"the wrath to come," by the mere outward sign. Repentance is a change of heart and unless that has taken place the outward ceremonies are void. The only escape is sincere repentance—one that shows fruits worthy of the profession. In v. 9 we have a solemn warning. There is a law always operating in God's kingdom; the unfruitful tree *is* hewn down,—a man is guilty of his own punishment and destruction.

II. *Effect of John's Preaching.* It led men to inquire. When the sinnner once wakes up and begins to ask after the way of life, there is already hope. Among these inquirers we find, (1) The common people. (2) The publicans. (3) The soldiers. They were answered as best suited their respective cases. Besides preaching, John directed the people to

Him who was to come. He laid no claim to the Messiahship. True repentance will bring us to Jesus who is ready to give us the power of the Spirit, in reality supply that of which the outward baptism is a symbol. In his reproof John did not miss the wicked Herod; for this he was cast into prison and subsequently beheaded. John took his life into his hand when he, a poor humble Jew, reproved the crimes of a reckless tyrant. But this was a test and proof of his sincerity, and gave great power to his preaching. He had also baptized Jesus and received an assurance through a voice from heaven, and a visible appearance of the Holy Ghost, that Jesus was the one whose way he was to prepare.

Truths:

1. It is the first duty of the preacher, as well as of the Holy Ghost, to convince men of sin.

2. Preaching never amounts to much until it arouses the hearers to ask what is their duty, in order that they may do it. A preacher never amounts to much who cannot tell his hearers what their duty is when they want to know it.—*Trumbull.*

3. All persons are either wheat or chaff. We can decide which we will be, by the help of Christ.

Lesson 8. February 23rd.

THE TEMPTATION OF JESUS.—Luke 4: 1—13.

GOLDEN TEXT:—In that he himself hath suffered, being tempted, he is able to succor them that are tempted.—Heb. 2: 18.

After Jesus was baptized he was led by the Spirit of God into the wilderness to be tempted: he did not heedlessly run into temptation but it was God's will that he should be tempted, knowing that he would gain the victory. The great temptation of Christ is divided into three parts, corresponding with the threefold allurement that beguiled Eve, and with the threefold divisions of temptation, in 1 John 2: 16.

First Temptation. Through "the lust of the flesh." It was well put. Jesus had just received at Jordan a marvelous confirmation of his opinion of himself as the Son of God. If he was the Messiah he could work miracles. Here was a case where a miracle seemed needed. But it was a temptation to place himself out of the harmony of the universal order and to do so for a selfish purpose. He struck back the tempter with the words of the holy books. Jesus might have yielded to the temptation. But then would he have parted with his Messiahship. He gained the victory over the lusts of the flesh, so he might help others to do the same.

Second Temptation. To gain success by doing wrong—ambition, "the pride of life" the mainspring of this temptation. Satan made to pass before the mind of Jesus a panorama of the kingdoms of the world, their power and their glory. He professed ownership, and promised to give them to Jesus if he would bow the knee to him. This temptation assailed Jesus on the Messiah side of his nature and expectations. He might now show his messiahship. But no he was equal to the occasion, Satan was rebutted with the Sword of the Spirit.

Third Temptation. To gain noble ends by false methods. In this temptation the spirit of Jesus is addressed more through the intellect. Here comes in play the "lust of the eye." Satan led him on to a high point of the temple and asked him to cast himself down, and having been twice vanquished by Scripture, now uses it as his weapon of attack. The allurement must have been great, but Christ was greater still. Another Scripture passage vanquishes the foe, and angels came and ministered unto him.

None are free from temptation, but all can overcome through Christ who overcame, and is able to succor them that are tempted. He endured temptation and gained the victory; this should induce us to flee to him, and use the same weapons he used—Sword of the Spirit. It is a sure weapon.

Truths.

1. At the beginning of the Christian life comes the great temptation—the battle as to who shall rule the soul; success is in true conversion.

2. Every Christian has precisely the same weapons that Christ had to fight the battle and gain the victory.

3. The Christian ignorant of the Bible is always in danger.

Illustration.—Temptation is the fire that brings up the scum of the heart; the file which rubs off much of the dust of self-confidence.

Perhaps we have not yet reached the best record of continuous Sunday-school attendance, but here is one which is certainly wonderful. At a Sunday-school convention in Southington, Conn., February 9. 1881, Mr. L. Milton Marsh, of the American Sunday-school Union, met Mr. Isaac Burritt, of that town, a brother of the famous Elihu Burritt, "the learned blacksmith." Mr. Isaac Burrit said that he had not once failed to be in his place in the church on the Sabbath in *fifty years;* and for *forty years* he had not been absent from his place as teacher of a Sunday-school class. Inqury of the present superintendent of the Southington school elicits the information that only a few months were added to the above record before it was broken, though Mr. Burritt survived several years and entered into rest January 7, 1888.

I desire to die preaching repentance; if out of the pulpit, I desire to die repenting.—*P. Henry.*

Of all our sacrifices there is none in the sight of the Almighty equal to a zeal for souls.

BE KNND TO THE LIVING.—It is a matter of great importance, for our own future comfort and consolation, that we learn to appreciate our obligations to the loved and useful ones around us, whilst they are still with us, and that we, before it is too late, and in a proper manner, manifest our appreciation of what they are to us. Soon they may descend into the grave, and we, in the bitterness of impotent sorrow, shall hasten "to garland the tombstone when we have not crowned the brow, and to pay the honor to the ashes which we have denied to the spirit." Let us, by manifested tokens of appreciation, bring gladness to all the living hearts we know to be beating in sympathy with our own, and we shall be gladdening their hearts, and sparing ourselves the bitterness of self-reproach in the years to come.—*The Friend.*

DEATHS.

NICE.—At Ambler, Pa., on December 14, 1889, Mary K., wife of Harper Nice, aged 73 years, and 2 days. Interment at Germantown Mennonite church. Funeral services by D. M. Pfautz and N. B. Grubb, the latter speaking from Psalm 88 : 18.

SCHULTZ.—On Dec. 28, 1889, of kidney and heart failure, Elmira S., daughter of Joseph S. and Eilemina Schultz, aged 26 years, 6 months, and 6 days. Funeral services were held at the house of the parents on New Year's evening by C. H. A. v. d. Smissen. The following day her remains were interred in the Zionsville Mennonite Church Cemetery in the presence of a large concourse of people, where N. B. Grubb preached from Psalm 116 : 15. Rev. M. D. Haas assisted in the services.

LAUER.—Suddenly, in Philadelphia, on January 3, 1889, Joseph Lauer, aged 88 years. Funeral services on 7th inst. by N. B. Grubb. Interment at Mt. Moriah Cemetery.

BOND.—In Philadelphia, on January 8, 1890, Ella Sarah, infant child of Robert and Martha Bond, aged 35 days. Funeral services by N. B. Grubb. Interment, Glenwood Cemery.

EITING.—In Philadelphia, Pa., on January 12, 1890, of consumption, Rosie E. Eiting, aged 31 years. Funeral services and interment on the 15th, by N. B. Grubb.

FUNK.—On December 29, 1889, Amy C., daughter of James B. and Susanna Funk, of heart disease, aged 2 years, 1 month and 20 days. The funeral took place on January 3, 1890. Bro. C. van der Smissen, assisted by Rev. Fox of the Lutheran church, at the house and by the brethren A. Mack, J. Ehst and A. Godshall at the meeting house conducted the services at the Hereford Mennonite Church, Bally, Berks Co., Pa.

OTT.—On January 6, 1890, in Bedminster, Pa., Lewis, son of Daniel and Caroline Ott, aged 9 years, 5 months and 13 days. Interment on the 9th at the Tohickon church, services by Revs. Kehm and A. M. Fretz.

HUNSBERGER.—On January 6th, 1890, in Souderton, Pa., of Croup, Annie Pearl, child of Cornelius and Leah Leatherman Hunsberger, aged 1 year, 5 months and 21 days. Interment on the 11th at the Souderton Mennonite church Services at the house by Michael Moyer, at the church by Allen M. Fretz.

NEIDIG.—On December 21, 1889, in Schwenksville, Pa., of consumption, Wilson B. Neidig, aged 41 years, 7 months and 27 days. Interment at Keeler's Church Cemetery. W. S. Gottshall spoke English at the house and Rev. W. B. Fox German in the church.

GEISER.—On December 29th, 1889, near Schwenksville, Pa., of general debility, Mathias Geiser, aged 72 years, 10 months and 24 days. Interment at the Schwenksville Mennonite church. Funeral services by W. S. Gottshall. Deceased was born in Germany and raised as a Catholic, but for the last ten years a faithful and devoted member of the Mennonite church.

TYSON.—On December 30th, 1889, near Schwenksville, Pa., of rheumatic gout, Anna Tyson, aged 66 years, 9 months and 25 days. Interment at the Schwenksville Mennonite church. J. H. Hendricks and W. S. Gottshall officiated. She suffered terribly for ten years, during eight of which she was confined to her bed.

Der "Kinderbote."

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VOL. V. PHILADELPHIA, PA., MARCH, 1890. NO. 6.

FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

MY CROSS.

BY NELLIE M. GARABRANT.

I cannot change or choose my cross,
However hard it be;
Along life's rough and toilsome way
I bear it onward day by day
Bravely and patiently.

Did Jesus murmur at the cross
That he so meekly bore!
Ah, no, the stinging blow he took,
The angry word, the scoffing look;
The crown of thorns he wore.

And should I not for his dear sake
The cross he gives me bear,
And follow in the path he trod
Through sin and suffering up to God,
My crown of joy to wear?

Oh, blessed cross I long have borne!
I would not change it now,
Or choose instead the brightest gem
That ever graced a diadem
Upon a kingly brow;

For nearer to the Father's heart
It brings me day by day,
And shows me how surpassing sweet
It is to follow Jesus' feet
Along the narrow way.

For the Mennonite.

MAGNIFYING THE LORD,

BY JOSEPH S. TAYLOR.

My soul doth magnify the Lord.—Luke 1 : 46.

Mary here magnifies the Lord for the distinguished honor of being the mother of Jesus. There are three ways in which we may magnify the Lord.

1. The first is *by speaking well of Him* — To magnify means to make greater. Of course we cannot change God by anything we do or say. But everything a Christian does or says increases or decreases God's reputation in this world. We magnify the Lord when we add to his reputation ; when we indnce a human being to believe in Him, who did not so believe before. Who is your dearest friend? Every one of us has such a friend —a particular friend—a pet friend. You take great pleasure in magnifying his name. You can't speak ten words without saying something nice about him. You are not alive ten minutes without thinking sweetly about him. You magnify him in thought, in word, and in deed.

So you and I will, if we are devoted to Jesus, take care of his reputation. A certain young man in my church is so loyal to Dr. Deems that he once declared in my presence his determination to defend his Pastor's fair name at all hazards. Said he : "If any man ever says anything to me against Dr. Deems I shall knock him down." That ought to be the instinct of the Christian when the name of Jesus is assailed. I do not advise you to fight every man that slanders God, but we ought to feel hurt and insulted if any one dishonors in our presence the name which is above *every* name. We may magnify the Lord by what we say; by defending his reputation.

2. The second method of magnifying God is by *trusting Him.*—There are friends and acquaintances. Acquaintances are people you speak to when you meet them; people you meet in business; classmates in school. You know them as well now as you did a year ago, and as well as you ever care to know them. They are mere *acquaintances.*

But *friends* are very different. They are the people you trust with your confidences; the people you go to when you are in trouble, or when you want advice on a delicate question. They are the people you take to your home and your heart.

Is God our friend? or is he a mere acquaintance?

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BE KNND TO THE LIVING.—It is a matter of great importance, for our own future comfort and consolation, that we learn to appreciate our obligations to the loved and useful ones around us, whilst they are still with us, and that we, before it is too late, and in a proper manner, manifest our appreciation of what they are to us. Soon they may descend into the grave, and we, in the bitterness of impotent sorrow, shall hasten "to garland the tombstone when we have not crowned the brow, and to pay the honor to the ashes which we have denied to the spirit." Let us, by manifested tokens of appreciation, bring gladness to all the living hearts we know to be beating in sympathy with our own, and we shall be gladdening their hearts, and sparing ourselves the bitterness of self-reproach in the years to come.—*The Friend.*

DEATHS.

NICE.—At Ambler, Pa., on December 14, 1889, Mary K., wife of Harper Nice, aged 73 years, and 2 days. Interment at Germantown Mennonite church. Funeral services by D. M. Pfautz and N. B. Grubb, the latter speaking from Psalm 88: 18.

SCHULTZ.—On Dec. 28, 1889, of kidney and heart failure, Elmira S., daughter of Joseph S. and Ellemina Schultz, aged 26 years, 6 months, and 6 days. Funeral services were held at the house of the parents on New Year's evening by C. H. A. v. d. Smissen. The following day her remains were interred in the Zionsville Mennonite Church Cemetery in the presence of a large concourse of people, where N. B. Grubb preached from Psalm 116: 15. Rev. M. D. Haas assisted in the services.

LAUER.—Suddenly, in Philadelphia, on January 3, 1889, Joseph Lauer, aged 88 years. Funeral services on 7th inst. by N. B. Grubb. Interment at Mt. Moriah Cemetery.

BOND.—In Philadelphia, on January 8, 1890, Ella Sarah, infant child of Robert and Martha Bond, aged 35 days. Funeral services by N. B. Grubb. Interment, Glenwood Cemery.

EITING.—In Philadelphia, Pa., on January 12, 1890, of consumption, Rosie R. Eiting, aged 31 years. Funeral services and interment on the 15th, by N. B. Grubb.

FUNK.—On December 29, 1889, Amy C., daughter of James B. and Susanna Funk, of heart disease, aged 2 years, 1 month and 20 days. The funeral took place on January 3, 1890. Bro. C. van der Smissen, assisted by Rev. Fox of the Lutheran church, at the house and by the brethren A. Mack, J. Ehst and A. Godshall at the meeting house conducted the services at the Hereford Mennonite Church, Bally, Berks Co., Pa.

OTT.—On January 6, 1890, in Bedminster, Pa., Lewis, son of Daniel and Caroline Ott, aged 9 years, 5 months and 13 days. Interment on the 9th at the Tohickon church, services by Revs. Kehm and A. M. Fretz.

HUNSBERGER.—On January 6th, 1890, in Souderton, Pa., of Croup, Annie Pearl, child of Cornelius and Leah Leatherman Hunsberger, aged 1 year, 5 months and 21 days. Interment on the 11th at the Souderton Mennonite church Services at the house by Michael Moyer, at the church by Allen M. Fretz.

NEIDIG.—On December 21, 1889, in Schwenksville, Pa., of consumption, Wilson B. Neidig, aged 41 years, 7 months and 27 days. Interment at Keeler's Church Cemetery. W. S. Gottshall spoke English at the house and Rev. W. B. Fox German in the church.

GEISER.—On December 29th, 1889, near Schwenksville, Pa., of general debility, Mathias Geiser, aged 72 years, 10 months and 24 days. Interment at the Schwenkeville Mennonite church. Funeral services by W. S. Gottshall. Deceased was born in Germany and raised as a Catholic, but for the last ten years a faithful and devoted member of the Mennonite church.

TYSON.—On December 30th, 1889, near Schwenksville, Pa., of rheumatic gout, Anna Tyson, aged 66 years, 9 months and 25 days. Interment at the Schwenksville Mennonite church. J. H. Hendricks and W. S. Gottshall officiated. She suffered terribly for ten years, during eight of which she was confined to her bed.

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amined a signal lamp? It consists of a small box with glass sides and a candle in the centre. One side is *red*, another *yellow*, another *green*, another *white*. Turn the red front, and you have a red signal. Give it a twist, and you have a yellow signal. Turn again, and you have a green signal. Turn once more, and you have a white signal. Now, it is the same candle all the time, seen through different media. So it is with God. It is the same God all the time. But the education, temperaments, and habits of people are a glass through which they look at God. This glass may be red, or yellow, or green, or white; and when they look through it they imagine God has the color of the glass. How does God appear to us? Is our God a friend whom we love and trust? Then we may magnify his holy name.

It is a law of love that we become like that which we love. Are we beginning to show forth the traits of the Lord Jesus Christ? Is our teaching, our living, our faith, our love, such that God is magnified thereby?

You want friends that magnify *your* name. Great thing for American actresses to be patronized by the Prince of Wales. It magnifies one's name. Great thing to be related even distantly to the President of the United States. It magnifies one's name.

Do you treat God as you like to be treated? You claim to be a follower of Jesus. Do you think he is proud of you? Does your life magnify the name of the Lord? It is certain that the Lord's name magnifies you. It is greatly to your credit to be known as a church member. Oh, I do hope Jesus is not ashamed of any of us. I hope we have not wounded Him by any lack of confidence. I hope we magnify His holy name by the way we *love* Him and *trust* Him, and imitate His example.

3. The third method of magnifying the Lord is by *commending His services to others*.—I have a physician that I think the world of. He is a French Connecticut yankee. I just love him. In the first place, he is physically about six inches more of a man than most men. He stands six feet, four-and-a-quarter in his stocking feet. He has a pair of beautiful liquid fawn-like eyes. And as to his professional ability, I trust him absolutely. I believe if any man ever knew anything about physic, he does. His presence in my family is like a benediction. It makes one well just to look at him and hear him talk. Even my little boy trusts him. If the doctor says, "Deems, put out your tongue," out the tongue goes. If he says, "Deems, lie flat on your stomach," down he goes on his stomach. Deems would stand on his head for him, because he thinks what the doctor says must be obeyed.

Having this faith in my doctor, I constantly magnify his name. I do it in three ways. 1. When I get a chance, I praise him as I have now. 2. I put myself in his hands when I am sick. 3. And lastly, I try to persuade sick people to go to him. There are several people who have been to this doctor because I magnified his name and coaxed them to go and prove him. Having every confidence in him myself, having been cured by him myself, it is only natural that I should be anxious to send others who are ailing to such a physician.

Jesus is the Great Physician of mankind. He is *my* doctor. Is he yours? If not, will you try my doctor? And if you find Him as I say, will you magnify His name by commending His services to others?

For the Mennonite.

NOTES FROM EUROPE (CONTINUED).

Extracts From My Husband's Letters.

OHRLOFF, SOUTH RUSSIA.

My reception among our people here was very cordial. They wanted to appoint meetings immediately upon my arrival. As much as I would have liked to begin the work at once, yet it was impossible for me to do so after this long and tedious journey. I was so tired that I could not have done justice to the cause nor to myself. We, however, made several calls and the people seemed very anxious to hear of their friends and the condition of our churches in Western Europe and America.

Next Sunday there is to be a missionary anniversary in a church some 15 miles from here. I am to start for that place early to-morrow morning, but hope to return again in a few days. Did I tell you that the people in this country had a severe drought? They have had no rain for months, and the dust is very deep.

The first settlers of our people came in here about one hundred years ago. The great majority of them live in "doerfer" (villages) of from two to five hundred, and their houses are nearly all thatch-roofed. But of late years these picturesque buildings are being replaced by others more commodious and covered with tiling. Their arrangements, however, are very different from those in America. Generally house and barn are connected.

Quite a number of our people live in comfort and ease, while on the other hand we also find those who are in want and poverty. To substantiate this last statement we need only think of the numerous instances that came to us fifteen years ago. While speaking of those who are in better circumstances, I will mention several whom I visited on their plantations. The one has 18,000 acres of land, 5000 sheep, 500 cattle, 150 horses, and last year threshed 70,000 bushels of grain. Another has 45,000 acres, about 25,000 sheep, 12 yoke of camels and over 100 men employed. And a third, I am told, has nearly 100,000 acres, and 50,000 sheep grazing on the great Russian steppes.

If the hearts and means of these people here were thoroughly consecrated to the Lord, how much could be done for the promotion of Christ's kingdom at home and abroad. But I am glad to say that in some circles there is real spiritual life, and people are free to testify to the blessings of the Gospel of the grace of God. Of course, there are those who seem to be satisfied with living on a low plane of religion, much to the sorrow of our earnest Christian workers.

They have three academies, one normal school, and one female seminary. A hospital building is being erected, and a new, stately and commodious "deaf and dumb" asylum, which is about completed and shortly to be dedicated, would do credit to any of our larger towns at home.

The temperance question is being very much agitated in many circles. It is sad beyond expression to see the deplorable condition that the liquor traffic has brought to thousands of the Russians. As in our native land, so here poverty and crime are multiplying rapidly wherever intoxicating drinks are used most freely.

At a ministerial conference of our brethren last week, I was requested to give an address, and was permitted to cast my influence for the good cause of temperance and missions, which topics were under discussion. At the close of of the meeting a resolution was passed and unanimously adopted that no person connected with the manufacturing or sale of intoxicating drinks could be a member of their church. It was generally acknowledged that the Home Mission work was greatly neglected in the past, and that the church had suffered serious consequences on that account. All agreed to carry on the work with more zeal and greater self-sacrifice in the future. They appointed a young man to this field, and Bro. Dirks, formerly missionary to Sumatra, gives the greater part of his time and strength to this work with apparent good results.

The Foreign Mission work is supported more or less by all of our churches. Even the most conservative are in this respect far ahead of our "Old School" brethren in America. Our brethren in Russia in general have come to realize the solemn duty that is upon every child of God, to help carry the Gospel to every creature. They have three men in the Foreign Mission field and another is preparing for the work.

ALTONA.

The change of the past weeks is telling on me. The climate here is much more rigorous, and the habits and mode of living of this people are quite different from what we were used to during the past months in Germany. Perhaps in a few days I will become more accustomed to their ways and better acclimated, too. In their ways, which, of course, are foreign to us, they treat me with great kindness. In many respects I find matters better than one might have expected. Last Saturday when we came to the place where services were to be conducted the next day, the people of the village immediately requested a meeting for the evening, and soon an audience of several hundred people had gathered. The services on Sunday were also well attended. During the week there was a national holiday, which, by the way, is a very frequent occurrence in Russia; for it is said that here nearly every alternate day is either a Saint's day or a national holiday. And these days mean to the bulk of this people what the mass of our people make the Fourth of July or New Year's call day mean to them.

The other day we drove out to visit one of the "forstei" (Government timber claim), which is being cared for by young men of our people. This kind of work is being substituted for military service. The men must serve here from the age of 21 to 25, and after that are placed several years on the reserve list, liable to be called on duty at any time. I am told that these timber plantations, like so many other Government enterprises, are a poor paying business. However, it is a great privilege that the Russian Government grants our people this kind of service. For here they are alone and away from the demoralizing influence of military life. Here they have their own preachers on every plantation. I was glad to hear that at several places they had revivals and a number of the young men were converted to the Lord and enlisted in His service. Here we also had several well attended services during the week day evenings.

GNADENFELD.

You wonder how I got along with the Russian officials. Well, I tried to collect a few words along the road, and the universal demonstrative language helped some; besides, I told them that I was an "Americanski," and the latter seemed to be generally very favorably received. But, of course, it was the Lord who prepared the way. Just yesterday I met a party who came across the line lately with considerable embarrassment.

I was conveyed to this place in a spring wagon over a distance of 27 miles. The

weather continues the same and the roads are very dusty. Yesterday I spoke twice in the church of this village. They have a right pleasant and commodious place of worship. In culture, social manners, and dress, a number of these communities would compare favorably with some of our American society.

I stopped several days at the home of Bro. Dirks, formerly missionary to Sumatra. They are quite a family—eleven in all. Their oldest daughter was born on board ship in the Indian Ocean during their trip to Sumatra. Their two oldest children are thinking of entering the Foreign Mission work.

This village has a pleasing appearance; it is laid out in park style, having the shape of a Greek cross. There are more trees than at most of the other places.

I was invited to a family reunion. There were about fifty guests present. It gave me an opportunity to become more familiar with their customs on such occasions. It happened to be in a wealthy and somewhat aristocratic family. A service was also connected with the ceremony. That part was to be admired, but there was another part that I did not like. The heavy gold chains, the mounted rings, the silks and satins, were very conspicuous; in short, there was too much parade. And besides, when one is constantly enveloped in a cloud of smoke, and hears the tinkling of glass and bottle freely, one is not far amiss in saying that there is too little true religion and too much worldliness in such circles. Of course, it must be said that this is one of the more exceptional instances, for I have lately attended similar gatherings, and of those I could only speak words of favor and approval.

The much-needed and longed-for rain has come, and people are very busy. Travelling, too, is more agreeable now and I am grateful for that. For there are several appointments at quite a distance from here.

The other day I had some nice fruit given me. A part of it I left on my table for later. But soon the Russian servant had appropriated it, and I was told afterwards that these natives have a very strong inclination to lay hands on forbidden things. A few weeks ago they stole three horses in one night from a man in this village. Nearly every village has several night-watchmen, and the wealthier class have private watchmen besides. The country is overrun with poverty-stricken and wretched-looking beggars, and they generally know, too, where our good people live. Besides the vice of stealing, it must be said, too, with regret, that the great majority of the natives are habitually given to strong drink.

JENNIE BAER.

HOME MISSIONS.

[Paper read at the ministerial conference at Deep Run. Re-written for THE MENNONITE.]

The term Home Missions defines itself as mission work at home. The difference in its application as used by different denominations arises from the difference in the scope of meaning given to the word Home. But whether we call every thing home that comes within the borders of our country, or draw the limits more closely, whatever the outside limits may be, the starting point, the centre is always the same. Home Mission work in any church properly begins among its own membership and in its own immediate vicinity—in the community in which the church is located. Begun here it may then branch out into various other fields, or perhaps better speaking, various parts of the one large field.

First, then, in the line of Home Mission work we should have special efforts put forth for the spiritual upbuilding of the congregations at home and the individual members in them. Here the foundation of the work must be laid. If in the work at home in the congregations there is a lack of life and activity, aggressive mission work beyond their immediate limits is not to be expected. There must be a fountain head full of zeal for the Lord and His cause before there can be an outflowing of streams into the arid regions around.

Viewed in this way, there remains much to be desired among us as a church. We need more of life, manifesting itself in a more burning desire and earnest striving after spiritual knowledge as well as a more enthusiastic activity in spiritual things. We find a great need in this respect and our first efforts in Home Mission work should therefore be directed to this central portion of the field.

In my ideal of a congregation all is life and activity. There are no drones there, but every one labors with the industry and unselfish devotion of the busy bee husbanding the sweets of the religion of Christ. There is none of your take-it-easy sort of pretension to Christianity, but every professed disciple of the blessed Master, having experienced the joy of forgiveness and salvation through him, loves not only to sit at His feet listening to His blessed teachings, but also at once enlists himself or herself as an apostle ready to do His bidding in bringing the gospel—the good news—to other hearts. In this ideal congregation there are no bitter envyings, no unholy jealousy, but the joy and enthusiasm of the individuals is made perfect through the bond of brotherly love and the mutual edifying of one another.

When I say that we fall very far short of this ideal, I do so not for our discouragement, but rather to point us to the great privilege which is ours to enjoy as individuals and as congregations, to bring us upon our knees in earnest prayer, and to spur us on in earnest endeavors, that we may attain unto it. The Lord wants us there in the full enjoyment of His active service, and He will be sure to own and bless every honest effort we may put forth in his name for the uplifting of our congregations into a higher plane of activity than we as yet occupy.

The human part of this portion of the work must fall principally to the regular ministers and the wide awake members of the congregations. Let these in accordance with Paul's admonition, seek to provoke one another and their less active brethren and sisters into good works. Not in the spirit of self-righteousness of the Pharisee, but in the humble spirit of their Master, let them seek to encourage the weak faith, fan into flame the smouldering embers of love for Christ and for His service, and the rays of the increased warmth will soon be felt in all directions.

The ministers of the different congregations can do much to assist one another in bringing about the desired spiritual awakening in their congregations. Let the people of any congregation feel that their pastor in his efforts to build them up spiritually, has the prayerful sympathy and as occasion may offer, the hearty co-operation of his fellow ministers and it will prove to them a source of much inspiration. Seasons of special services appointed in the different churches offer excellent occasions for such mutual helpfulness and under the blessing of God much good in the way of a spiritual uplifting of the people may be accomplished through them.

Right in this line comes at least a part of the work of home missionaries and evangelists. The visit of a missionary full of love and the spirit of God is very encouraging to the pastor, and especially so if the members by their attendance and hearty co-operation at these missionary meetings show their appreciation of and sympathy with the work. Oh, for such seasons of refreshing when the hearts of the believers are warmed into completer consecration and more ready and cheerful testifying by word and deed to the love of God manifested unto them, and when the Spirit moves upon the hearts of the unsaved, and sin-burdened souls are brought to the foot of the cross. Brethren and sisters, let us pray, and pray earnestly, for the refreshing showers from on high and let us be ready to profit by them when the Lord vouchsafes them unto us.

Going outward from this central portion of the Home Mission field, the next work that claims attention is that of visiting the brethren and sisters in neighborhoods where there are but few of our people, in order to encourage them and if possible to assist them in organizing for aggressive work for the Master. Along this line our church has been particularly derelict. In the past century of our church's history in this country we have nothing but negligence in this line of work to point to. But now that the work has been begun and we have one regularly employed home missionary, the calls for his visits and labors are coming in thick and fast from all sides. We can not mistake the finger of God in this, pointing us to a more faithful performance of our duty. While we rejoice in the auspicious beginning we have made, let there be a steady advance in this important work. As God points out the work let the church supply the men, support them with the means with which the Lord so abundantly blesses us, and then, having done our part, or rather as we are doing it, let us pray earnestly that the kingdom of God may come with power among our people everywhere.

When I thus emphasize our work among our people and advocate aggressive work in organizing churches, I would not be misunderstood as even suggesting a sectarian proselyting spirit. Nothing can be more detestable, more unchristian than such a spirit. But rather in all our work everywhere there should always be a hearty fraternal cooperation with God's people of other denominations. When statistics show that even in our Christian land there is still but one professing follower of the Saviour to every four that are not members of any church, there is not only room for work without conflict, but there is the greatest reason why all friction among God's people should be carefully and prayerfully avoided, and all should work harmoniously together to win souls, not so much for the church or any particular denomination, but for Christ. Oh, that the eyes of believers could be opened that they might see how great the field and how ripe for the harvest. The laborers indeed are few. "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." But while you pray forget not the other and equally important part—to work. Oh, that many a one, as he looks out upon this waiting harvest field, may be led to say, Lord, here am I, send me; and for all of us my prayer is that the Lord may more and more free us from the miserly, niggardly, selfish spirit and open our hearts and hands for his work.

ANTHONY S. SHELLY.

None ever thirst after God and righteousness but those who in some measure already enjoy the one and possess the other.—*Kempis.*

MINISTERIAL CONFERENCE REPORT.

Pursuant to a resolution of the last meeting in Sept. 1889, the ministerial conference of the Eastern District Conference was held, in the Deep Run church on Jan. 21st, 1890.

Bro. N. B. Grubb had been chosen chairman at the last meeting. The conference was opened with singing, a scripture lesson read by Bro. Grubb, and prayer offered by J. S. Moyer. Bro. C. H. A. van der Smissen was elected German, and A. M. Fretz English secretary.

Bro. Grubb had arranged an interesting programme for the occasion, but a number of the ministering brethren not being present their subjects were continued.

Bro. A. S. Shelly gave a very interesting talk on Home Missions. As the conference by a unanimous vote requested the brother to give it in full to THE MENNONITE for publication, an outline would be superfluous here. General discussion of the subject was deferred for the afternoon. The session was closed with a hymn and prayer.

AFTERNOON.—Session opened with a hymn and prayer. The minutes of last conference were read and approved. Bro. C. H. A. van der Smissen then read an ably prepared and instructive paper, on Christ's victory in the wilderness. The account of the temptation in the gospel was referred to. The Brother continued: The first Adam was tempted and fell, so it was necessary that the second Adam, who was to restore the loss in the fall, must be tempted and gain the victory. The three different temptations were then considered, Christ's victory over each shown, and the truth dwelt on, that as in Adam's fall all have sinned, so in Christ's victory all that believe and are born into him and belong to him shall gain victory.

In the general discussion, Bro. Moyer remarked that temptations were good to prove us, If we are truly in Christ he will give us the victory.

Bro. Baer finds consolation in the truths that Christ was God but also man; was tempted as we are; gained the victory, and assures the same to us.

Bro. J. S. Moyer read a well-prepared paper, full of solemn truths, on the subject, "Man's destiny the result of his own will, considered according to John 5: 40; Psalms 8: 13—15." He said: God created man with a free will. He had power to decide for good or evil, still influences on the one or the other side help to decide. Man was created good, and surrounded with good things and under good influences, but, with a free will. Unless tempted very strongly with the evil he would not have fallen. But being strongly tempted, he decided against good for evil, against better knowledge and fell, and became a servant of sin. He had lost his free will, was under evil influences, carnal in mind, evil in purpose, born into sin. Nothing but a strong influence from the side of good, could change that nature. That influence must come from God. This he exerts through Christ, in his work for us and his special calls. The Holy Spirit is striving to bring man back again. This coming back is often a hard battle. The change from evil inclinations to good inclinations and a free will is not alike in different individuals. In whatever way man is converted or comes to a change of will, he has to glory in nothing but the grace of God. We may argue concerning free will and concerning free grace which shows mercy to whomsoever it will, but the matter of the exact bounds of each is not so easily decided. Both run so closely together that we cannot separate, without causing one or the other to lose its power. But the following truths are evident.

1. God in his word repeatedly appeals to the will of man to make a decision.

2. It must come to an act of free will with the individual if he is to gain eternal life.

3. That the individual can close and harden his heart against better knowledge.

4. That if man is lost—especially if free grace was offered to him—it is his own fault.

The following passages testify to the above truths: Matt. 23: 37; 22; 3; Prov. 1: 24—31; Luke 14: 17—24; John 5: 40.

After a few brief remarks, it was directed that the paper, and also that of Brother van der Smissen, be published in the *Bundesbote*. A number of questions that were handed in were then answered and the answers discussed at length. The subject of Home Missions was then further discussed by different members. Bro. Baer our home missionary who had lately returned from his European trip, was listened to with pleasure. The venerable brother J. H. Oberholtzer who was present as a silent listener now spoke briefly, with much affection expressing his great joy and satisfaction in being present in a gathering where so much zeal, and brotherly love was manifested. Our hearts were warmed by his remarks, and began to burn with heavenly fire when upon the announcement of the grand old hymn "Nun Danket alle Gott, Mit Herzen, Mund und Hænden" the aged brother advanced to the organ and led the music without even a note before him.

It was decided to hold the next conference at the Flatland church on May 4, 1890, Bro. J. S. Moyer was elected chairman. The conference closed with prayer.

In the evening and the next morning, mission services were held.

For the Mennonite.

MEDITATIONS.

The most ignorant in worldly matters may be wise in religion, for it is a knowledge rich in hope; and hope after all is the best reward a Christian can seek for his labors.

The main reason why man can always strive toward Christian perfection and yet never reach it is because Love, the path on which the Christian journeys, never comes to an end.

The miracles of to-day are God's providential dealings with us.

When Christianity is once regarded and pursued as a science, a matter-of-fact necessity, then it will flourish as the bay-tree.

The efficacy of prayer can never be conceived by those who never pray. You can not study prayer objectively. To be appreciated it must be a matter of personal experience.

H. G. ALLEBACH.

BE BRAVE.

Young men, be brave! Many people imagine that courage is confined to the field of battle.

There could be no greater mistake. Even contentions with men—unavoidable contentions—are not by any means limited to the public battle fields. And there are other struggles in private life—struggles, it may be, with habits or appetites, or passions; all of which require as much courage, and more of perseverance, than the brief, exciting encounter of battle. Enough to struggle against, enough to contend with, enough to overcome lies in the way of every young man. It may be one kind of difficulty or it may be another; but plenty of difficulty of some kind every young man just starting in life may be sure that he will find. And the essential thing about it to him is whether he will have the courage to look all difficulties resolutely in the face, to meet them bravely, and to persevere until he conquers; in other words, whether he will be a coward and succumb, or be what the Indians significantly term a "brave." He who never falters, no matter how adverse the circumstances, always enjoys within himself the consciousness of a perpetual, spiritual triumph, of which nothing can deprive him.

EARLY TRAINING OF CHILDREN.

Usually mothers think that it is early enough to begin training a child when it has passed its first year, often its second. The cunning little ways that, coming from a midget just able to crawl, are so irresistibly funny, become very naughty tricks when the child is two years old, and one day the poor baby is frowned upon and scolded for actions that have heretofore been laughed at and often followed by rapturous kisses of delight from mamma. But baby's habits have been formed, young as it is, and it has to unlearn, which is a very hard process for grown people, who see the reason for it, but harder for a little, unreasoning being, who only understands that it is being smiled at and loved, or frowned upon and chilled, without knowing why. —*Catharine Owen.*

"Are your parents Christians?" a missionary asked the children in a home. "They shout in meeting," was the answer, and this seemed to be the only evidence. What evidence would your children be able to give if the question should be asked them, "Are your parents Christians?" The Scripture test is, "By their fruits ye shall know them." Shouting in meeting, without showing the divine life at home, counts for but little in men's eyes; and we must believe that God has even a more severe judgment upon profession without practice.

JUDGE NOT.

Judge not a man by his parents or family. Neither virtues nor vices are strictly and fully entailed.

Judge not a man by the place in which he lives. Christ dwelt in Nazareth, while rogues often dwell in palaces.

Judge not a man by the style of his dress. The plainest garments may be worn with Pharisaical pride, the more fashionable from a desire to be "made all things to all men, that he may by all means save some."

Judge not a man by what people may say about him. They will not say the best they can till he is dead, unless he is rich.

Judge not a man by his society manners. They are many immense paste diamonds in the market, while the real diamond is often found in the rough.

Judge not a man by the church to which he belongs. There are living and dead professors in all churches.

If you must judge, judge righteous judgment, with all charity, considering human weakness, the force of circumstances, and early training or habit. Always think of others the very best you can, and carefully avoid saying the bad you must think or know. The surest way to rid yourself of a gossiping neighbor, who is sure to be a mischief-maker, or cure a gossiping disposition in yourself, is to speak well of every one who may be mentioned in conversation—or be still.

THE MENNONITE.

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PHILADELPHIA, MARCH, 1890.

Last month we had a number of correspondences from the different congregations. This month there is but one. These notes from different parts of the field add a great deal to the interest of our paper and are productive of great good in the encouragement they give to the laborers here and there. They aid materially in creating that *Esprit de Corps* so necessary for the best and most efficient work. Let the correspondences come in, and let us have a sort of praise meeting in these columns every month.

We beg leave to call the reader's attention to the advertisement of C. D. Amstutz, which appears on the last page of this paper. The book advertised is one of the finest, and we believe as good as any books, for use in Sunday-school and Praise services. If in need of anything in his line of business, it would be advantageous to enter into correspondence with Bro. Amstutz. We are personally acquainted with him, and know him to be a reputable and responsible man.

We take pleasure to-day to introduce to you, through an advertisement on the last page, Christian Weckesser, who, from an humble beginning at eight years of age with a colony of bees, guided by christian principles, has succeeded to build up a large trade, and especially as seedsman. He makes a very liberal offer to the readers of THE MENNONITE, in order to introduce his seeds. Give him a fair trial. It is always right to patronize the brethren of the church.

There are recognized spheres of Christian activity in which men of little or no scholarly culture can and do profitably engage. We may gratefully appreciate the service they render. We may feel in their work the action of a power beyond themselves, which is all the more obvious because of their own weakness. But does their success prove that the lack of education is an advantage in religious service? Does it warrant the conclusion that cultivation of the mental powers thwarts rather than aids spirituality? Is there necessarily less anointing for service when there is studious preparation for it? This seems a strange inference to be drawn from the faith that God uses us, and that the Holy Spirit leads us, in work for him. One might fairly think that such a confidence would have effect in precisely the opposite direction. The man who believes God will help him, is the man who has will and courage to help himself. The right kind of religion should incite to the most diligent self-culture. A reverent assurance that the Spirit of God employs us in the furtherance of his great purposes should lead us to make ourselves the fittest instruments we are capable of becoming for his use. We might well distrust the efficacy of culture if that were all we had to depend on. But what higher inspiration could we have to an earnest pursuit of everything culture can give than the ambition to offer good material for God to work with?—*N. Y. Examiner.*

GOLDEN RULE.

"High on the scroll inscribed on nature's shrine
Live in bright characters the word divine,
In all life's changing scenes, to others do
What you would wish by others done to you,
Winds wide o'er earth this sacred law convey;
Ye nations hear it, and let all obey.
This is the Golden Rule,
That all should learn at school.
So as you wish them do to you;
The laws of love pursue. S. G.

CHURCH NEWS.

For the Mennonite.

HEREFORD.—We are sorry to announce the parting of our worthy friend and fellow-member, Joseph B. Bechtel. He has been in our midst for the past six or seven years as one of the most active members in all Christian work connected with this congregation. These different branches all miss him, especially the Sunday-school, in which he nobly shouldered the responsibility of assistant superintendent during the past year. By his work he proved his proficiency. The second Sun lay in February our pastor, Rev. van der Smissen, announced his decision to preach his farewell sermon, as pastor of our congregation, on the last Sunday in April. This action became necessary since he accepted the call from one of our congregations in Summerfield, Ill. This call he accepted on account of various reasons which placed him in a very unpleasant position in one of his charges if he should have remained. The great majority of our members will receive his resignation with sorrow and sympathy, and wish him God's blessing in his new field. We do not propose to give any facts at present, but will await further developments; will merely add, those who are best acquainted with the facts give him credit for the course he has taken, and cherish the humble spirit he has manifested under these trials.—Rev. J. S. Moyer, from Springfield, Pa., was in our midst Sunday, February 9th, and delivered a very impressive sermon on the "Parable of the Sower." Sunday, February 16th, James B. Funk was unanimously elected to fill the vacancy of assistant superintendent in the Sunday-school, caused by Joseph B. Bechtel, who removed from our midst.—Anthony Shelly, from Quakertown, Pa., has been announced to fill our pulpit, Sunday, March 9th.—Our Mission Sewing Circle has been busy during the past month preparing all kinds of clothing for the children of our Indian missions. Mrs. John N. Bechtel deserves especial mention in this good work for the time and labor she devotes in arranging and planning for its success.

CORRESPONDENT.

MARRIAGES.

TAYLOR—MUSSELMAN.—On January 18, 1890, by N. B Grubb, Charles G. Taylor, of Quakertown, son of Rev. Lewis Taylor, to Miss Ellen Musselman, of Steinsburg, Bucks Co., Pa.

KEELY—DAVIS.—On February 1, 1890, by N. B. Grubb, William Clayton Keely to Miss Ida H. Davis, all of Philadelphia, Pa.

STAUFFER—ROTH.—On February 8, 1890, by A. B. Shelly, at the home of the bride's parents, Andrew S. Stauffer and Miss Emma L. Roth, both of Milford township, Bucks Co., Pa.

BLEAM—JAMISON.—On February 5, 1890, in Quakertown, Pa., by A. B. Shelly, Samuel T. Bleam and Miss Mary Louisa Jamison, both of Quakertown.

MYERS—SINE.—On February 8, 1890, by A. M. Fretz, Abraham F. Myers and Caroline Sine both of Bedminster, Bucks Co., Pa.

DEATHS.

SCHRACK.—In Germantown, Pa., on January 26, 1890, Mabel, daughter of John and Sallie Schrack, aged 11 years, 10 months, and 13 days. Funeral services were held in the Germantown Mennonite Church, on the 30th, conducted by N. B. Grubb, in the presence of a large concourse of mourning friends.

In golden robes, a queen, a bride,
Mabel standeth at her Saviegu's side;
She sees His face unveiled and bright,
A lesser light amid his light.

BEZEL.—On January 14, 1890, in the Montgomery County Almshouse, of La Grippe, Ludwig Bezel, aged 76 years, 9 months, and 29 days. Interment at the Old Goshenhoppen Church, W. S. Gottshall officiating.

HAUCK.—On January 14, 1890, in Frederick, Pa., of chronic pneumonia, Henry Hauck, aged 73 years, 4 months, and 12 days. Interment at Bertolet's Mennonite Church Cemetery. Funeral services by W. S. Gottshall and A. L. Dechant.

WHITE.—On January 20, 1890, near Schwenksville, from the effects of a fall, Annie, infant daughter of Alexander and Henrietta White, aged 2 years, 9 months, and 28 days. Funeral services at the Schwenksville Mennonite Church by W. S. Gottshall.

FREDERICK.—On January 20, 1890, in Schwenksville, of pneumonia and La Grippe, Catharine A., wife of W. N. Frederick, aged 40 years, 1 month, and 12 days. Funeral services in the Jerusalem Lutheran Church by W. S. Gottshall in German, and N. F. Schmidt in English. Interment at Keely's Church Cemetery.

GREBE.—On February 5, 1890, near Zieglerville, of La Grippe, George Grebe, aged 51 years, 10 months, and 16 days. His remains were interred at the Schwenksville Mennonite Church Cemetery, in the presence of an immense concourse of people. W. S. Gottshall, assisted by H. A. Landis, conducted the services. Deceased was the first out of a class of twenty-one, admitted to the Schwenksville Mennonite Church on Nov. 7, 1880, of which the officiating clergyman was also a member, that fell prey to the merciless messenger of death.

HUNSBERGER.—In Souderton, Pa., on January 13, 1890, of membranous croup, Walter, son of Cornelius and Isabella (Hinkle) Hunsberger, aged 7 years, 3 months and 5 days. Interment on the 16th, at the Souderton Mennonite meeting house, Michael Moyer and Allen M. Fretz officiating. Text: Job 1, 21.

KILE.—In Bedminster, Bucks Co., Pa., on January 16, 1890, Sarah Ann, wife of Isaac Kile, aged 29 years, 9 months and 22 days. Interment on the 19th at the Deep Run Mennonite (brick) meeting house, Samuel Godshall and Allen M. Fretz officiating. Text: Ps. 90: 12.

WEINBERGER.—On January 28, 1890, at the house of Rev. A. B. Shelly, in Milford, Bucks Co., Pa., widow Mary Weinberger, nee Shelly, aged 84 years, 5 months, and 20 days. Interment in West Swamp burial grounds. Funeral sermons preached by J. B. Baer and Andrew Mack.

MISSION DEPARTMENT.

CHRISTMAS SERVICES IN OUR MISSION FIELDS.

It will no doubt be of interest to our readers to learn how the happy Christmas season was spent in our missions. To us the season is always a time of rejoicing in which we are reminded of the birth of our Saviour, and we strive to make it a joyful season to our children. The following letter, taken from the *Bundesbote*, tells us how a Christmas festival was held at Bro. J. J. Kliewer's new mission station on the Washita river.

"Arise, shine; for thy light is come and the glory of the Lord is risen upon thee."

It afforded us great pleasure at the late Christmas tide to be permitted to publish the precious message of the "Light of life," and the "Glory of the Lord," to the Indians at our new mission station on the Washita river. I will give the readers a few notes of this occasion.

It is now four months since we live here and are engaged in mission work on the Washita. The temporary house we put up for our dwelling is not large enough to hold meetings with the Indians, so we had thought we would not be able to hold a Christmas service with the Indians this yeer. However, a few weeks prior to Christmas, our friend *Big Nose* asked me whether we would not have a Christmas festival. I told him we had no suitable place to which we could invite the Indians to a feast. He said we could probably build a tent for the purpose, that the Indians would assist us in the work; they would be much pleased to have a Christmas festival. I thought, where there is a light it will shine, unless it is set "under a bushel." Where there are Christians, there must also the salvation in Christ be published. And I recognized in the expressed wish of the Indians a sign from the Lord to commend the Saviour to these poor souls on this occasion. I told him then that we would try and arrange it so, that we could together celebrate Christmas.

My brother, who had driven to Darlington for freight about the middle of December, brought home with him a small cedar tree from a creek about sixteen miles from here for a Christmas tree. And, having on hand a little money for the same purpose, he also brought along some apples, crackers, and candy from Darlington. A few days before the festival we brought home from the river the necessary wood for the framework of the tent. We then put up a spacious tent on the north side of our house. About 3 o'clock on Tuesday afternoon all the Indians from Mr. Seger's place, about ten miles distant, and the Arapahoes, living along the Washita river in our vicinity came here. In less than ten minutes each family had erected their tent and were waiting for the opening of the festival. The weather was very pleasant during the day and a beautiful evening followed. About 7 o'clock in the evening I directed an Indian to call all the Indians together. In a short time they had all assembled and in good order seated themselves on the ground in the tent. As the Arapahoes in this vicinity have sent all their children of school age to school, there were present only adults and small children, numbering about sixty. This is about one-half of the Arapahoes in this vicinity, the rest being at the time at Darlington. Mr. Seger and Mr. and Mrs. Donovan were also with us and took part in the exercises.

After opening with singing a hymn from "Gospel Hymns," reading a part of the 60th chapter of Isaiah, and prayer, I spoke through Henry North, a pupil from Carlisle, as interpreter, to the Arapahoes, and told them that the Son of God became man to make us happy in time and eternity. That he was a Saviour for all, and asked all to rejoice that Jesus was present and ready to be received in their hearts. All listened attentively. After the address another hymn from "Gospel Hymns" was sung, upon which the apples, cakes, and candies were distributed. All received the gifts gladly and several with thanks. We can say that we all felt real happy in this remote place, to spend such an hour of Christian pleasure. As the wax lights on the tree were giving out we sang again, and the Indians quietly repaired to their tents for their night's rest. The next day they loaded their tents and went to their homes. This was in truth the first Christmas festival that was celebrated here on the Washita river. That it may afford a blessing for eternity to all that took part, was and still is our prayer. With kind regards,

J. J. KLIEWER.

At our mission at Darlington they must also have had a pleasant, profitable, and blessed time, as we learn from the following letter from Bro. H. R. Voth, in a letter to the *Kinderbote*.

Dear Children: One evening as I was sitting at the table where I am sitting now, I suddenly heard from the outside the joyful call, "Christmas tree." Soon the fifty, sixty, or ninety small Indian ears present heard it too, and in a moment the cry was re-echoed everywhere, outside and inside. Now there was a noise and trampling in the yard, in the halls, on the steps, on the porches, everywhere, and if you think that the brethren Schmidt and Penner, who had just returned home from the South Canadian with Christmas trees, were not welcomed by everyone, you are greatly mistaken.

In the school, Bro. Schmidt, assisted by the sisters Sprunger and M. Moser, was diligently practicing Christmas hymns and Christmas recitations. On the evening of December 23 we had a pleasant festival, when many whites and Indians were present. Our school room was beautifully decorated with evergreens, inscriptions, &c. On the outside at different places were placed transparencies. Some time before the opening of the festival the Indians began to flock from all directions. Promptly at 7.30 we opened the doors of the school room, lighted the wax candles on the Christmas tree, and, with the singing of the beautiful hymn, "The Christmas Bells are Ringing," the festival was opened. The superintendent of the Arapahoe government school then led in prayer. Then followed another hymn, after which the children in a loud and distinct voice repeated the Christmas story. Then followed another hymn, after which two boys rehearsed the story of the wise men from the East. A dialogue which preceded this I will give in my next letter, also another which followed the story of the wise men. The agent, his chief secretary, the superintendent of the Cheyenne government school, and the head of the Arapahoes—"Left Hand"—followed each other with short addresses, after which two girls sang another hymn. Now followed the distribution of the presents; and oh, the happy faces and happy hearts! I then spoke a few words to the old Indians, Mary Poisel, one of our school girls, acting as interpreter. The festival closed with "Lord Dismiss us with Thy Blessing." May all have received something for eternity. May much Christmas seed have been sown in the hearts, from which may ripen many Christmas joys, not limited to one evening or one day, but which may extend through all eternity. Your Friend,

H. R. VOTH, Missionary.

For the Mennonite.

FROM OUR MISSION CONTRACT SCHOOL AT HALSTEAD, KANSAS.

Rev. Christian Krehbiel, in his annual report to our Mission Board, writes as follows of the Indian Contract School at Halstead, Kansas:

The average number of pupils attending our school during the year was about twenty-six. These were, the Lord be thanked for it, all well, with the exception of a few, who had sore eyes and slight eruptions on the skin. On the whole they were obedient. As is generally the case, a few went back home during the year. George Curtis, who had been with us for some time, was taken home by his father at the close of the school year, last summer. Brother Harry Bates went home in October. W. Halls, who went home some time before George Curtis, was sick when he left us and died soon after his arrival at home. David Tabor ran away and took another boy, Tom Levi, with himself. David had committed a crime for which he was corrected, and no doubt it was a feeling of shame that drove him away.

The girls who have been here last year are all here still. Besides these we received four additional ones during the year, so that we have now in all twelve well behaved girls in our school. We also have seventeen boys. Of these six were brought up from Indian Territory during the year. The boys too, do right well.

It is not to be expected otherwise than that some of our children will desire to go home next summer. This we regret very much, as, for their own good, we would prefer to keep them here a few years longer.

Until the close of the last school year brother Edward Schowalter had charge of the school. At the beginning of the present year brother Henry L. Weiss, from Pennsylvania, took charge, and has thus far given the greatest possible satisfaction, both in the school room and in the industrial department between school hours. During the summer months we had the half of the day and the evening devoted to school room exercises. During the present winter, however, brother Weiss has both morning and afternoon sessions, and in the evening has two hours of preparation with the children for the following day.

On Wednesday evenings prayermeetings are held, in which several of the larger boys, brother Ben Road Traveler more especially, take an active part. On Thursday evenings they have practice in singing, led by my son Jacob. On both these evenings, as at the opening and close of school hours, sister Maggie Leonard plays the organ and the rest sing along nicely.

On Sunday brother Weiss has Sunday-school with the children in the morning. In the evening, and sometimes in the afternoon, I preach to them. We also at times invite others to come and preach for us. Before Harry Bates left us we celebrated the Lord's Supper with the baptized Indians. If the Lord be gracious unto us in the future as he has been in the past, we have reason to believe that our labors in the Lord, with these children have not been in vain. They become more and more confiding and

openhearted in their deportment and conversation and we have good reason to believe that many of them have come to know something of that love of Christ which passeth all knowledge. They love the beautiful Christian hymns and frequently sing them when by themselves at their work. Work seems to be more of a pleasure to them. They go at it with a will and show an encouraging degree of aptness.

I have offered several of the larger boys $30 for their work during the summer months. This encourages them and gives them a new incentive to be diligent. If it were possible for me to do so, I would like to offer pay to all the larger boys and girls. But my accounts in which "nought comes even with nought," forbid me enjoying this privilege. It would undoubtedly be a great benefit to these young Indians if we could pay them for the work they do.

As the Board knows, brother Ben Road Traveler is attending school at the college at Halstead. According to the testimony of his teachers, he is making rapid progress in his studies. Until Christmas he had his board and lodging at the college. As he, however, preferred to board with us, and as I believed that a daily walk of four miles would be more conducive to his health, I made arrangements with brother Ewert to have him, since Christmas, board with us. Ben is a promising young brother for whom I request the prayers of the brethren, that the Lord may keep him humble and obedient, and give him strength to withstand and overcome the wily attacks of the evil one.

CHRISTIAN KREHBIEL.

Halstead, Ks., Jan. 17, 1890.

For the Mennonite.

MISSION NEWS.

Cantonment, Ind. Ter., Jan. 12, 1890.

DEAR BRO. N. B. GRUBB:

Enclosed please find two letters from our scholars for THE MENNONITE. They are the production of their own mind, and the writing of their own hand. I have made only a few little corrections so as to give the dear readers their meaning clearly.

We are often discouraged in our work as we often meet with difficulties and blackslidings, but such letters as these, especially the one from Lydia, humiliate, inspire and encourage one more than anything else. A person often tells the scholars, sometimes with tears in his eyes, how sorry it makes us and their Saviour to see the boys and girls who go out of our schools with a middling fair education and knowledge of the Bible willfully reject the Saviour of whom they had been taught. As I think about it now, I am unable to suppress my tears. But, thank God, we find that at least some realize and a few appreciate the good done to them. We feel happy in noticing this, yet it is not all that is asked of a Christian; we shall make good our sentiment by worthy deeds. Brethren and sisters do not forsake us at this stage in our battles for just such of our children as are about persuaded "Christ to receive." Those that *try to do* what pleases Him must endure the greatest tests. You may perhaps not even imagine what temptations they have to endure. Pray for them earnestly as it is so cordially asked, that even those who are fallen deepest may yet rise from the mire of sin. There is not one of them who has not a secret place left in his heart, where the good seed lingers. Their conscience reveals it.

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore."

With best regards, fraternally yours,

A. S. VOTH.

Cantonment, Ind. Ter., Jan. 10, 1890.

Dear Readers of the Mennonite:

I have a chance to write to you. The children in this school are all well. There are about 44 children in this school. Our teacher's name is A. S. Voth. They are getting along nicely with their studies; some of the little girls and boys are in the first and second readers. The branches that they study most are: reading Child's Book of Nature, geography, Bible story, language grammar, Arithmetic, writing and singing. I go to school a half a day, in the morning. On Wednesday evening we study Catechism. The mission folks are all well too. We hope that God is with us and blesses the work that is carried on among our people, the Indians, who are still in darkness. The Indians are dying out fast. So many of them have died last year just because they do not know the true God! The Indians have an idea that when they die they go to a place that is on earth; they in general do not believe that there are two place as heaven and hell, to go to. Therefore, dear readers, pray for us that the day may soon dawn in which they may believe in God. Some of them come to Sunday-school on Sundays. Many of the Indian boys who returned from the states are regular Indians. They have learned better ways about God, but now they are on the Indian road. Especially Harry Bates, one of the Indian boys who was baptized at the Halstead school, makes us sorry. He has fallen back into the Indian dances. Pray for those boys, even those, who know about God and don't care. With best regards to all the readers I would close. Your friend,

LYDIA ROAD TRAVELLER.

Cantonment, Ind. Ter., Jan. 12, 1890.

To THE MENNONITE:

We are all trying to be good children and trying to learn our lessons well. Just a short time ago we had Christmas and a short vacation. Our new school building is not nearly finished. Mr. John Kliewer went to the Washita the vacation before this last one. We have begun our literary society. We have been in the Child's Book of Nature quite a time. It has three parts and now we are in the third part. We are all getting along very well. Our teacher made for the girls a swing and a see-saw, and for the boys a swing, a see-saw, jumping pole, and a trapeze. Here are some new boys: One Cheyenne boy and two Arapahoe boys. There names are, Alfred, Philip, and Joel. They came to school just before Christmas. Here are only fifteen boys and twenty-nine girls. We all have some special work to do in here. That is all from your friend,

JOHNNY WOLFCHIEF.

The Word Carrier is the title of a little paper published at the Santee Agency in the interests of schools and missions among the Dakota Indians. We quote its platform, which, as coming directly from Indians and expressing their desire, is significant: "For Indians we want American education! We want American homes! We want American rights! The result of which is American citizenship! And the Gospel is the Power of God for their salvation!"

THE SABBATH SCHOOL.

METHODS OF TEACHING—CONTINUED.

3. One evening as Abraham was sitting in the door of his tent near the Oaks of Mamre three strangers appeared. With the usual eastern hospitality, Abraham had refreshments prepared for them. Sarah took three measures of grain and with her stone-mill ground it into fine meal with which she made bread for the strangers. The hand mill was a familiar utensil in bible times, and even to-day if you stand on the summit of Bezetha, in Jerusalem, you can see the woman at sun-down sitting outdoors grinding and singing. As Christ said, "Two women shall be grinding at the mill." Essential to a mill is first what we call a hopper; second the grinding machinery; third the product which gives life. Study involves these three things. A school at study is a mental grist-mill, or still better, many mills. For each child has the hopper of memory, the mill of thought and the product that is life giving.

A hopper is a good article of industry. Hoppers are made to hold corn or other grain. The memory is a hopper to hold thoughts, but men do not buy hoppers and fill them and lay them away. A hopper is good for nothing unless there is a mill under it to grind out the grist. So to crowd the memory with verses or fill the mind with facts is not the end of teaching. The mill of thought must be set to grinding or there will be no grist to feed the hungry soul. In other words, the scholar must be set to thinking upon the truth presented; the class hour must be a study hour.

But how can you set the mind to thinking? Here's a class of restless boys. Where is the Hercules that can harness their thoughts to any scripture lesson? Can it be done by questions? The etymology of the word education means to lead or draw out. In conventions the question is often asked, "How can you draw out a scholar?" and the answer is, "Ask him questions." So teachers ask questions, especially the questions printed in the quarterlies, and, of course, no one answers. Why? Because no one knows. It is like turning on the spigot of a barrel. You cannot draw out when there is nothing in. If a class has not the lesson in them how can it be drawn out? *Ex nihilo nihil fit.*

Now as the average class knows little about the lesson, the questioning method is utterly a failure. Education means rather to develop that which is already in germ. When God made man, he breathed into him the breath of life and he became a living soul. This was inspiration. So the teacher must breathe into the dead souls before him a new life. This he will do if he himself is inspired of the truth he is teaching.

Let him go to his pupils with Christian fire in his bones, then the flash of his eye and the glow of his words will set on fire the dormant souls, their eyes will also sparkle, their face grow red and their open mouths will take in the water of life. It requires fire to start a fire. Do not blame the scholar for coldness, when the teacher has no fire. Animal magnetism is a mystery to most people. The best definition is "a soul on fire." The great majority of children are easily moved, easily impressed, easily inspired. The heart is tender, the spirit buoyant, the will tractable.

The teacher can inspire a child if he himself is inspired. With this inspiration the mill starts to grinding, and the scripture taught drops down into the heart and finds a permanent lodgement there.—*Gilbert Frederick, D. D.*

The devil does not permit those who do not watch to see their sin till they have perpetrated the evil.

INTERNATIONAL S. SCHOOL LESSONS.

1890. First Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 9. March 2nd.

JESUS AT NAZARETH.—Luke 4: 16—32.

GOLDEN TEXT:—He came unto his own, and his own received him not.—John 1: 11.

After spending over a year, following the incidents of our last lesson, in Judea, Jesus returns to Galilee, the country in which was Nazareth, his home, and also Capernaum, which he made his subsequent home. He goes to Nazareth and into the synagogue on the Sabbath day and preaches to his old acquaintances and friends. We are here taught a lesson of the need of Sabbath keeping and regular attendance at school and church. This was Christ's custom from childhood. The report of his power to teach and perform miracles had already reached the ears of his acquaintances and of the rulers of the synagogue, so he was invited to teach upon this occasion. To declare himself as the Messiah and Saviour was his subject and aptly for the occasion was chosen that beautiful passage in Isa. 61: 1, 2. Jesus was full of the Spirit of the Lord, hence he could bear witness of himself as the Son of God. His message was (1) Good news to the poor. It was Christ's work, and is still the work of his true church to bring the Gospel to the poor, those who feel their need of it, who have nothing else to rely on, the degraded in sin, the heathen outcasts. (2) Help for the broken hearted. His love heals them. (3) Freedom for the captives. He breaks the chains of sin, gives freedom to the conscience and to the mind, freedom from care, freedom in action. (4) Vision to the blind. He is the light of the world; he opens the eyes of the spiritually blind where his Gospel is accepted. (5) Comfort to the sorrowing. He heals the broken heart, the wounded spirit, and sets the sufferer free. (6) The accepted time—Now.

His teaching called forth satisfaction with surprise. Compare "all bare him," in v. 22 with "all were filled with wrath," v. 28. How soon changed! What Christ said in the interval was to show that God bestows his benefits upon those who are willing to accept them, and that the Gentiles who believe were more precious in his sight than the Jews in their formality, curiosity and unbelief.

The Jews sought to put him to death, he however escaped out of their hands. Thus was shown what he himself declares, v. 24, and fulfiled what the Apostle John says in our Golden Text.

Truths to heed:

1. Men are poor captives, blind, bruised, troubled. Jesus brings them unsearchable riches, true liberty, clear sight, healing of body and soul.

2 Popular applause is of little value.

3. To be benefited we must not only hear the truth, but profit thereby.

4. It is very foolish and wicked to become angry at the preacher for speaking the truth, and imagine that destroying the preacher will change the truth.

Lesson 10. March 9th.

THE GREAT PHYSICIAN.—Luke 4: 33—44.

GOLDEN TEXT:—He cast out the spirits with his word, and healed all that were sick. —Matt. 8: 16.

This lesson shows us some of the blessed works of Jesus. The miracles give proof of the fulfilment of the prophecies in last lesson. Among his own people he could not do many miracles, but here at Capernaum he manifests his power. In the man "with a spirit of an unclean devil," we have an example of the enemy of souls entering into conflict with him who came to save souls. Here is a representative of the kingdom of Satan defying the King of Glory. Satan cannot bear the efforts made to overthrow his kingdom; he cries at the very presence of good. Where efforts are made to save men from evil practices, and enforce good laws, Satan and his allies will surely cry out, "Let us alone!" "Attend to your own business!" But at the words of Jesus, Satan must yield. God in his own time will, with the aid of the faithful, conquer all evil.

In the case of Simon's wife's mother, we see how Jesus attends to the wants, not only of those who are filled with an opposing spirit, but also to his dear followers. As soon as Peter became a follower of Christ his family was benefited by it. Jesus showed his sympathy for the afflicted by going to the sick chamber and taking the afflicted one by the hand. In this way he was visibly connecting himself with the cure. The evil spirit subdued by his mighty word confesses him as the Christ. Though Jesus had all power over diseases and afflictions he recognized the need of again and again going to God in prayer; so when we read "he went into a desert place alone,"—we understand as Mark tells us, he went to be alone with his Father in prayer. He would not stay any length of time; he must bring the news to other places. Here we have an example of missionary impulse. Jesus was sent to all, not only to a select few. It is a wrong idea to think that the hearts at home must first be all converted before we give the news to foreign fields. The influence of outside work reacting will be felt at home.

Truth to heed.—All that evil men want is to be let alone, not interfered with in their evil work. But Christ and his church cannot let them alone. They must interfere in behalf of those who are injured and oppressed.

Lesson 11. March 16th.

THE DRAUGHT OF FISHES.—Luke 5: 1—11.

GOLDEN TEXT:—Fear not, from henceforth thou shalt catch men.—v. 10.

In point of time the incidents of this lesson are supposed to precede those of the last. The first thing that strikes us in this passage is the desire of the people to hear the words of God as proclaimed by Christ. This was a noble quality, and is the same still where found. The possibility of our salvation lies in our hearing the word, still our hearing it does not save us. The people of Nazareth would not hear, were therefore not blest with the means of salvation. The people of Capernaum would hear the words and witness the miracles, and were thus "exalted unto heaven," but since they did not profit by the advantage they were to be "brought down to hell." The second thing that attracts our attention is the willingness of Christ to teach the people on all occasions without regard to surroundings. He did not deem it necessary to wait for the Sabbath and for the Jewish synagogue, but made a fisher's boat his pulpit. We should not wait for set times and places, but make pulpits everywhere, whence we can speak God's word to some human soul.

Next we find the miraculous draught of fishes, and its lessons. Simon, as also the other apostles were to be fishers of men; catch men with the gospel net and bring them into the kingdom of God. In no better way could Christ illustrate his work and duties to Peter than by his simple every-day occupation. The fishers had been toiling all night and caught nothing, yet at the word of the great Master, whom they had learned to reverence they were willing to launch out into the deep in day-time. Peter learned to be submissive to Jesus, a most necessary quality in a fisher for men. We must ever recognize Christ's authority over us. As he commands, do. Let his word be our guide. In the fact that they enclosed a great multitude and recognized the truth that it was through divine power, we have an assurance that Christ will be with his servants and bless them with the salvation of many souls if they are true to his commands. Calling their partners to assist them in hauling in their net, should teach us to forsake the selfish idea that one's own church is the only one in which people could be saved, but that we should show a more liberal and fraternal helping spirit to those in other fisherboats. More union in drawing at the great gospel net would bring in better results for the cause of Christ. If Simon and Andrew can not alone draw in the net let them not be so selfish as to refuse to call James and John, and if called let not James and John show such a selfish, contracted and envious spirit as to say we are no brothers to you, we can't help you.

Then we find the willingness of these fishermen to forsake all and follow Christ. True laborers for Christ must be willing to forsake all at his demand and follow him.

Lesson 12. March 23rd.

CHRIST FORGIVING SIN.—Luke 5: 17—26.

GOLDEN TEXT:—Who can forgive sins, but God alone?—Luke 5: 21.

The first verse relates to the place, circumstances and audience of the occasion. Place—private house. Circumstances—Jesus teaching and healing. Audience—the very heart of Israel—the Pharisees, and Doctors of the law; or as Geikie puts it, "the theologians, the jurists, the legislators, the politicians." They were there probably to learn the secret of the great popularity of Jesus, so that they might overthrow his influence. Preaching and healing went together, and gave force to each other. An example of this power is given in this lesson. A man sick of the palsy, carried by four, was brought before Jesus, who, seeing the faith of the four, as well as that of the palsied man, spoke forgiveness of his sins to him and healed him of his disease.

The palsied man is a type of the sinner Sin in the soul takes all the forms which paralysis does in the body. (1) It dulls the sense of feeling. The victims of sin are insensible to the goodness of God, the appeals of reason, the truths of religion. The apostle says "past feeling." (2) It weakens the will. The first great need of each human being is to have sins forgiven. For that he must come, or be brought, to Jesus. In order to be brought to Jesus there must be faith; faith on the part of the needy, faith on the part of those who would bring him. Jesus has power to forgive sins; he proves this by commanding the sick man to arise. He obeys and is healed. The first need of the soul is forgiveness of the sins that separate from God. Then follows the healing of the soul from its sinful nature.

Christ proves that he forgives sins, by the results that follow in renewed lives. Conversions like those of Paul, nations changed by Christianity, these are the mighty works which still testify to Christ's power to forgive and save.

It took four men to bring one palsied man to Christ; if four are needed to help one sinner to the Saviour, let four lay hold and do it; if four are not enough let forty, if needs be, lay hold.

Lesson 13. March 30th.

REVIEW.—Twelve Lessons in the Life of Christ.

SUBJECT FOR THE YEAR.—The Coming of the Kingdom of Heaven.

SUBJECT OF FIRST QUARTER.—The Birth of the King and the Dawn of the Kingdom.

(Teachers and scholars should search all available helps on these topics.)

I. *The Book we Study.*—Name, author, date of writing, to whom written, and the language.

II. *Dates.*—Birth of John (Spring B. C. 5); birth of Jesus (December B. C. 5); baptism of Jesus.

III. *Places.*—Birth of Jesus, home of parents, baptism, temptation, where rejected, future home, and place of miracles.

IV. *Prophecies.*—Old Testament prophecies of Christ fulfilled in these lessons.

V. *Four Hymns.*—Of Mary, of Zacharias, of Angels, and of Simeon. What was each?

VI. *The Childhood and Youth of Jesus.*—Some lessons therefrom.

VII. *The Forerunner.*—John, and his work.

VIII. *Jesus entering upon his Work of Founding the Kingdom.*—Age, baptism, and temptation.

IX. *Beginning of His Teaching.*—His teachings in these lessons.

X. *Beginning of His Miracles.*—First miracle, miracles in these lessons, and use of miracles.

XI. *Two Truths from each Lesson.*

XII. *Application to Missions.*—The Kingdom of Heaven to be extended over the whole world. The Gospel for every nation. The principles of missions as found in Lessons 1, 2, 3, 4, 7, 9, and 11.

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Vick's Floral Guide.—We have received from JAMES VICK, Rochester, N. Y., his "Floral Guide," which in beauty of appearance and convenience of arrangement surpasses anything in this line which we have ever had the privilege of seeing before. It is a pamphlet eight by ten inches in size, and with the covers, which are by no means the least important part of it, contains an even one hundred pages. Although called a "floral guide," it is devoted to vegetables as well, and includes as full a list and description of both flowers, vegetables and also small fruits as could be brought within the compass of a book of this size.

In all that the Vicks have undertaken their aim seems to have been to attain as near to absolute perfection as possible, and probably no one ever did so much towards bringing the cultivation of flowers to the high standard which it has now attained as did the head of this firm.

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We advise all our readers to send 10 cents for the Guide (which can be deducted from first order); and if there are any of our lady friends who can succeed in growing a natural rose which will compare in beauty with the New Striped Rose shown in the illustration, we should like to receive an invitation to call and see it.

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THE MENNONITE.

VOL. V. PHILADELPHIA, PA., APRIL, 1890. NO. 7.

FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

THE TRUE SHEPHERD.

BY FREDERICK W. FABER, D. D.

I was wandering and weary
When my Saviour came unto me;
For the ways of sin grew dreary,
And the world had ceased to woo me.
And I thought I heard him say,
As he came along his way,
"O silly souls! come near me;
My sheep should never fear me.
I am the Shepherd true."

At first I would not hearken,
And put off till the morrow;
But life began to darken,
And I was sick with sorrow,
And I thought I heard him say,
As he came along his way,
"O silly souls! come near me;
My sheep should never fear me.
I am the Shepherd true."

At last I stopped to listen.
His voice could not deceive me.
I saw his kind eyes glisten,—
So anxious to relieve me.
And I thought I heard him say,
As he came along his way.
"O silly souls! come near me;
My sheep should never fear me.
I am the Shepherd true."

He took me on his shoulder,
And tenderly he kissed me;
He bade my love be bolder,
And said how he had missed me.
And I'm sure I heard him say,
As he went along his way,
"O silly souls! come near me;
My sheep should never fear me.
I am the Shepherd true."

Strange gladness seemed to move him
Whenever I did better;
And he coaxed me so to love him,
As if he was my debtor.
And I always heard him say,
As he went along his way,
"O silly souls! come near me;
My sheep should never fear me.
I am the Shepherd true."

I thought his love would weaken,
As more and more he knew me;
But it burneth like a beacon,
And its light and heat go through me
And I ever hear him say,
As he goes along his way,
"O silly souls! come near me;
My sheep should never fear me.
I am the Shepherd true."

Let us do, then, dearest brothers,
What will best and longest please us;
Follow not the ways of others,
But trust ourselves to Jesus.
We shall ever hear him say,
As he goes along his way,
"O silly souls! come near me;
My sheep should never fear me.
I am the Shepherd true."

Good Friday and Easter Thoughts.

CALVARY.

"*There they crucified Him.*"—*Luke* 23: 33.

I. The place—"There"—Elevated—Public.

II. The agents—"They"—Infernal—Malicious.

III. The crime—"Crucified"—Painful—Ignominious.

IV. The Victim—"Him"—Divine—Saviour.

THE MARROW OF THE GOSPEL.

"*Christ died for us.*"—*Romans* 5: 8.

I. The Subject—"Christ."
   1. His essential dignity.
   2. His perfect character.

II. The Predicate—"Died."
   1. Voluntarily.
   2. Ignominiously.

III. The Motive—"For Us."
   1. Substitution.
   2. Expiation.

IV. The Object—"Us."
   1. Naturally insignificant.
   2. Morally unworthy.

Life eternal! heaven rejoices,
Jesus lives who once was dead;
Join, O man, the deathless voices,
Child of God, lift up thy head!

TESTIMONY OF EMINENT STATESMEN AGAINST SECRET SOCIETIES.

George Washington, in a letter written a year before his death, says: I preside over no lodge, nor have I been in one more than once or twice during the last thirty years.

Chief Justice John Marshall: The institution of Masonry ought to be abandoned as one capable of much evil, and incapable of producing any good which might not be effected by safe and open means.

John Quincy Adams: I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations, and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land.

Charles Francis Adams: Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God.

General Henry Sewall: I was initiated an entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army.... I was led by the influence of this 'perfect rule of faith and practice,' during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism, because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken; and the penal sanctions annexed, horrid and impious.

John Hancock: I am opposed to all secret associations.

Edward Everett: A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public.

Millard Fillmore: The Masonic fraternity tramples upon our rights, defeats the administration of justice and bids defiance to every government which it cannot control.

William H. Seward: Before I would place my hand between the hands of other men in a secret lodge, order, class or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellowmen.

Charles Sumner: I find two powers here in Washington in harmony, and both are antagonistic to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it.

General J. W. Phelps: All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated, and this lodge is now in active operation in every city and considerable village of the country, swaying our parties and churches, filling our offices, secular and divine, with its partizans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thaddeus Stevens: By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud.

Horace Greely: Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths —at least some of the highest degrees —that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not.

Daniel Webster: All secret associations the members of which take upon themselves extraordinary obligations to one another, and are bound together by secrect oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general career of civil liberty and just government.

C. C. Colden, Mayor of New York and Member of Congress: It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, that it is productive of much more evil than good. I have long entertained my present opinion that a man who would eschew all evil should not be a Freemason.

A dull priest once expressed to Cardinal Richelieu a doubt as to how many masses would save a soul. "Pho!" replied the Cardinal, "You are a blockhead. As many as it would take snow balls to heat an oven."

PREACHING FOR THE TIMES.

The Rambler has observed that a standing subject of denunciation is the minister who preaches for the times and the minister who is sensational. When some minister offers a word or two of remonstrance in reference to a saloon and its iniquities, the pious souls who run the saloons and who frequent them are plunged into unutterable agony at the thought that the dignity of the pulpit is being sacrificed, and that somebody is preaching something else than the gospel, and is preaching to the times, preaching for a sensation, and so on. But if the saloon-keepers and their adherents, in their moments of leisure, would condescend to read the Prophets and the Gospels and the Epistles, if they would listen to Isaiah and Joel and John the Baptist and James and Jesus, they would perhaps be surprised to find how largely their utterances were devoted to the sins and the needs of the times, and how tremendous a sensation their words were fitted to produce.

Our Lord's preaching was intended to produce, and it did produce, a sensation, which did not cease until it had borne its fruit on Calvary. If the Apostle James were preaching nowadays in any of our high-toned churches, it would not be long before the trustees, accompanied, perhaps, by the deacons, would wait upon him, and would tell him that Col. Fifty-Per-Cent and Esquire Malster, the brewer, and Mrs. High Tone, and Mr. Fusel Oil, the wealthy distiller, had all given up their pews on the broad aisle and were going hereafter to attend some branch of Zion where there was no such sensational preaching, and where a purer gospel was dispensed.

It seems to the Rambler that preaching for the times may be good, and it may be bad. It depends on whether the preaching is to *please* the times or to *save* the times. Sensational preaching may be good, may be bad. Does the sensation end in itself, or does it end in reformation, faith, holiness, benevolence?—*Dr. H. L. Wayland in The National Baptist.*

For the Mennonite.

THE TEMPTATION OF JESUS.

—*Luke* 4: 1—13.

BY JOSEPH S. TAYLOR.

1. The first thing I notice in this account is that Jesus did not go into temptation voluntarily. He "was led by the spirit into the wilderness."

A certain man once advertised for an office boy. The next morning early three boys answered the advertisement in person. They were admitted into the office and the man began to question them to see if they would do. He took them one by one into an inner room, which was his library. To the first one he said: "If you were sent into this library in the dark with a candle, how near, think you, could you hold the candle to yonder curtains without setting them on fire?"

"I think," said the boy, "I could go within a foot."

When the second boy came in, the same question was repeated to him.

"I think, sir," said he, "I could go within an inch of the curtains without setting fire to them."

To the third the question was repeated as before.

"I do not know, sir," said he, "but I should keep the candle away from the curtains just as far as possible."

It is needless to add that he got the place.

Never voluntarily go into temptation. Keep away from the danger as far as possible. Christ was led into temptation. If you are led by the Spirit, as he was, you are not to blame for the temptation, only for yielding to it. But if you wilfully go where you know you will be tempted, and then yield, you are answerable both for the temptation and for the sin. The temptation is the *assault* of the soul's enemy; sin is *surrender*. We must not invite the attack, because the best of us are not sure that we are a match for the enemy.

Not only is it wrong voluntarily to go into temptation; but it must be a perilous thing even to be led by the Spirit; for Jesus has taught us to pray: "Lead us not into temptation, but deliver us from evil."

2. The second point I notice is that the devil did not ask Jesus to do anything that was wrong in itself; and therein he showed his craftiness. The devil has no authority over you and me, but he has great skill. He has had six thousand years of practice in tempting souls, and you and I have had only a few years' experience in resisting temptation. There is where the danger is. We are no match for the devil in point of skill. I am afraid if he had tried you and me as he did Jesus, we should have walked into the trap.

He did not tempt Christ by an appeal to vulgar passions. Christ was too pure a soul for that, and the devil knew it. See how keen he is. Jesus was hungry. He had power to make bread; and power to eat it. Making bread is no sin; eating bread is no sin. But Jesus Christ was to be the Messiah of the world.

The miraculous power which was lodged in him he had not as a *man*, but as a *Saviour*. He never employed his official resources to advance his private interests. We honor a public man who dies poor, because that is proof that he serv-

ed his country and had no time to make money. There is a colony of New Yorkers in Montreal made up of men who did precisely what the devil tempted Jesus to do; they used their official positions for private ends. That is all. And yet see how public opinion despises them. That would have been the fate of Jesus if he had yielded to the devil. He would have earned the universal contempt of mankind. A Saviour can not save himself.

Jesus stood his ground and answered by quoting Scripture. So the devil tacked and tried another course.

The temple was in the metropolis of the Jewish nation. Whatever occurs in a metropolis the whole nation knows. Jesus came to found a kingdom. He claimed supernatural power and authority.

What step could he take that would more effectually prove his claims than an exhibition of miraculous power in the presence of the multitudes which crowded the streets of Jerusalem? This is the way the devil reasoned, and he was confident Jesus would walk into his trap this time.

But no. Baffled again! Ah, devil, keen as you are, you have your match for once. Eve plucked your apple and Adam tasted it; the first Adam easily fell a prey to your wiles; the second Adam is your match. Jesus knows your old tricks, knows his position thoroughly, and will not fall into any pit you can dig for him.

But the case is desperate. The devil is playing his last card. If he can not deceive Jesus, the devilish game is up, and human salvation is assured. So he makes one more attempt. He is going now to make an appeal to the *ambition* of Jesus. He says to him: "See here, Jesus, you are going to found a kingdom. Why don't you go into this thing for all it is worth. The Jewish nation wants a king; wants a leader that will put himself at the head of an army to throw off the Roman yoke. With your miracle-working power you are just the man; you can make yourself the temporal ruler of the world." Then he showed him "all the kingdoms of the world in a moment of time,—and said unto him, all this power will I give thee; if you worship me, "all shall be thine."

Oh, devil, if you could only persuade Jesus to desert his principles. He is about to found an empire of *love*, and you are trying to get him to make political alliances and snatch a sword. If you could only get him to *start* wrong, then your end would be accomplished and salvation would be impossible. Liar as you are, you are promising him things which are not yours to give.

You have looked down the years and seen the cross on which Jesus is to die; and you are trying to persuade him to avoid the present suffering, knowing that thereby he would forfeit future triumph. But again Jesus stands his ground and the devil retires in despair.

3. My third point is that this same devil is abroad in the world to-day. Since he tempted Jesus he has had nearly 1900 years' experience in his business. He comes to the *young* in the beginning of their career, just as he came to Jesus at the beginning of his ministry. If he can only get you to start wrong; if he can only persuade you to give up your principles and follow your appetites and passions and ambitions; then he is happy—if a devil ever is happy. Sometimes the apparent difference between right and wrong is so small that you can not see it, but the devil can, and he tries to convince you that there is no difference at all.

At the Grand Central Station are two trains, one bound for Boston, the other for Chicago. No difference between the trains, except their destination.

There are two other trains. One is the Gospel train of salvation; Jesus is its conductor. He calls out, "All aboard! This way for Heaven!"

The other is the train of perdition. The devil is its conductor. He says, "All aboard! This way for Honor, Riches, and Success! All aboard!"

Which will you take?

New York, March 3, 1890.

TREASURES FROM AN OLD MINE.

The behavior of some professors has often given the wicked an opportunity to reproach religion.

If the sun be eclipsed one day, it attracts more spectators than if it shone the whole year. So if you commit one sin it will cause you many sorrows and the world triumphs.

Christian, if you dwell in the open tent of lewdness, the wicked will not walk backward, like modest Shem and Japheth, to cover your shame, but they will walk forward, like cursed Ham, to publish it. Thus they make use of your weakness as a plea for their wickedness.

If you consult the Holy Scriptures you will find that both the Father and the Son and the saints are to judge the world. The ordination is the Father's, the execution the Son's, and the approbation is the saints'.

If the Lord has made you a true believer, you earnestly desire that your present deportment may be suitable to your future preferment. You know there is no living a vicious life and dying a righteous death. As divine justice crushes none on earth before they are corrupted, so divine mercy crowns none in heaven before they are converted.

Holiness and happiness are so wisely joined together that God will never suffer them to be put asunder.

The Lord hangs the bait of duty upon the hook of mercy. He sets the promises of the gospel in the galleries of his ordinances. The bloody soldier will undergo a bloody seed to enjoy a happy harvest. He has nothing more than earthly mansions in his pursuit, but the saint has nothing less than heavenly mansions in his pursuit. Saints should resemble a spire steeple, smallest where it is highest; or those Orient stars, which, the higher they are seated the less they are viewed. Usually the greatest boasters are the smallest workers. The deep rivers pay a larger tribute to the sea than shallow brooks, and yet empty themselves with less noise.

For the Mennonite.

EXTRACTS FROM MY HUSBAND'S LETTERS.

HALBSTADT, RUSSIA.

This is the most thriving town in the Mennonite settlement. There are several mills, factories, and foundries located here, giving employment to a goodly number of people. Would to God that the better advantages might always redound to the highest and best prosperity of the people. Did I mention to you before that our people here in S. Russia generally have right spacious churches? Most of them are capable of holding from 500 to 2000 people. The doors are open everywhere, and a large and ready field is waiting for a great and useful work. Many more invitations came to me than I can comply with in this limited time. Here too, as is so often the case with us, many sheaves are lost for want of proper and sufficient care. Although there are sections where a certain number of church members cling to a cold, formal, and low plane religion, yet, alongside of these, there are earnest members, who come together for Bible study, prayer, and united Christian conference work.

Yesterday I preached at a funeral. The order of service was similar to that of some of our American communities, perhaps with somewhat less elaborate domestic preparation and more worship. This forenoon we came thirty-two miles in an open conveyance to a small settlement. They met for service, and after that they have planned to take me twenty miles further to another outpost, where they have appointed another meeting.

KORTITZ.

I have come nearly one hundred miles farther north by railroad to what is called the "Old Colony." So called on account of being the first place settled by our people in this territory. Our people here too, live in villages the same as in the other colonies. Between here and Fort Alexandria I had to cross the "Dnjeper" on a boat, which had for its propeller six robust native Russian oarsmen. While waiting to cross the river, I met unexpectedly a family whom I had seen in Minnesota several years ago. The past few days I had my strength severely taxed. Besides going from place to place, I had to conduct a service on Saturday, and three on Sunday. At each of the three meetings on Sunday the churches were crowded. I overheard some one say: "Indeed, the Lord was in our midst." I felt His grace and power upholding me, and helping me to present His gospel message. The people urged very much that I should stay longer and conduct a series of services. Many feel the need of more aggressive Christian work.

This settlement numbers about 11,000 souls, while the one I just came from numbers about 25,000. In all the colonies together, I am told on official authority, there are yet 40,000 of our people.

JALTA, CRIMEA.

Last week we had seven successive meetings. All were well attended. Once more I have been permitted to return to the place where I first arrived in Russia. In view of what the Lord has done for me while here, I must say it is so very much more than I deserved or expected. I have been permitted to find favor in His sight and in the sight of those to whom I have been providentially led. Yesterday we had very well attended missionary services. Missionary Dirks closed with farewell words, and concluded by quoting, "Ob's auch geht unter Sonnenschein und Stuermen, Engel Gottes dich beschirmen. Vergisst auch unser nicht, wenn ihr sucht sein Angesicht."

After twenty miles driving and a six hours ride by railroad we arrived at Karassan, hard up to the Crimean mountain range. There are quite a number of our people living at this place. The services conducted here the following day were held in a large barn and were well attended. The people requested more services, but I was obliged to tell them that my time was limited, and that I had to continue my journey homeward now. A few hours travel brought us the following day to "Backtschiserei," a town of some 15,000 inhabitants. The place bears an entirely oriental character. About 10,000 of its people are Mohammedans. They have thirty-two "Moschees" (temples) here, the largest of which we visited. The Mohammedans, as you know, have some striking peculiarities. They keep their Sabbath on Friday, practice the ancient rite of circumcision and polygamy. On the other hand, strange to say, they abstain conscientiously from intoxicating drinks. Their women are only

seen in public with veiled faces. One of their sextons said to us, as we entered one of their temples, "Our women are not allowed at these holy places. They must work and pray at home." Their mode of living and way of preparing their victuals is quite different from ours. Twice we had chicken roasted in tallow. One must get used to their meals, I guess, before you can really relish them. Their way of washing clothes was something new to me. I wish you could see them at this performance, I know it would be something amusing to you. While the native Russians do their washing by means of a club, these people here go about it with their feet.

From this town we drove several hours further into the mountains. By means of a guide we proceeded yet about ten miles on foot to places that could not be reached otherwise. We first visited an ancient "City of Caves," in a remote and isolated mountain. The construction and different figures of these caves speak plainly of two distinct eras, of a pagan and a Christian age. There are several thousands of these caves in the neighborhood, some, we are told, are over 2,000 years old. Some appear to have been dwelling-places and barns, others heathen temples, courts, prisons, and a few of them Christian chapels Several miles to the east we came to an old "city of ruins," called "Tschufut-kale." Here we found a small remnant of Karaitic Jews, who do not accept the traditional teaching of the Talmud, and who are said to be a better and more honest class of people than the great bulk of their kinsfolk. We were also shown through a Greek monastery hewn into a blank mountain slope.

Early the following morning we started across the mountain range, on a stage drawn by four horses abreast. The driver changed the team five times during the day. At noon we arrived at the summit, and at once the surprising scenery of the coast and the Black sea burst upon our vision. The weather was warm with bright and cloudless skies. The journey through this most romantic part of the Empire was both interesting and instructive to me. As our road wound along the coast we had alleys of cypress and olive trees, almonds and figs interchanged with other delicious fruit bearing orchards. At Jalta we staid over night. The town facing the Black sea and with its ragged mountain range in the back, is a beautiful and much frequented summer resort.

ODESSA.

The day we left Jalta we came through picturesque sceneries. The driver often seemed most daring. I never traveled over such meandering roads. For the greater part of the day we had rugged mountains to the north, and to the south abrupt deep-cut ravines and cliffs, while before us lay in beautiful expanse the dark blue water of the Black sea. We passed the voluptuously built "Alupta," the summer resort of the Russian Emperor. Last week we rode about 200 miles by stage. Across the bay, on the opposite side of Sebastapol, we visited the old ruined fort and town of Chersoness. The place is now being rebuilt for the fifth time. It was first founded about 500 B. C. There is a great deal more historic ground along this southern coast than I had thought.

At Sebastapol I was obliged to leave and bid farewell to my faithful friend and brother A. Goerz. Our steamer started under fair weather and in still waters. The sunset and the sunrise, as well as the moonlight evenings were most delightful. I was up late last night and early this morning so as to get all the pure and refreshing sea air I could. The passengers were rather a mixed up society of many nations and tribes. Soon after daybreak we had the tableland above Odessa in sight, and a few hours later we were safely landed in port. I have my passport set in order. The officials assured me that I would have no trouble or delay in crossing the boundary line.

Well, I am now homeward bound. We may now hope to meet again in about a week or ten days. Although I am yet on Slavic ground in the East and you far away on soil of Western Europe, and although we have received so much kindness here and there at the hands of many dear friends, and have had varied experiences and seen many things of importance and lasting interest, yet what shall we say to the kind invitations to make our home on this continent and labor here? Do we not agree in saying, No! for as until now, so in the future our fatherland is beneath the star-spangled banner. There our lot has fallen to labor for the Master. Pilgrims we are indeed, here and there. But we have an abiding home prepared beyond the starry skies. May each passing day with its varied experiences of joy and sorrow, be so sanctified to us that we may be fitted for that eternal home.

JENNIE A. BAER.

New Zealand, as a matter of fact, is evangelized. Christianity has not failed of success in a single island. In India and elsewhere they had to gather the converts one by one, but in New Zealand a movement set in, and great numbers came forward; its advance was almost like a bush-fire. The number of native clergy at present laboring there is quite three times what they had previously been. These are not supported by money from home, but by the contributions and endowments of their own people.—*Bishop Stuart, D. D., of Waiapu.*

A YOUTHFUL MARTYR.

In the early days of the Church in Antioch, a little boy nine or ten years old named Cyril, was standing before a heathen judge. He asked Cyril whether it was better to worship One God or the many gods of the heathen. The boy replied, "God is one; Jesus Christ is one with the Father." The judge was filled with rage, and turning to the boy he said. "Tell me, child, how did you learn this faith?" The boy looked lovingly into his mother's face and replied, "It was God's grace that taught it to my dear mother, and she taught it to me." "Let us see what the love of Christ can do for you," cried the cruel judge, and at a sign from him the officers who stood ready with their wooden rods seized the boy. Gladly would the mother have saved her timid dove, even at the cost of her own life, but she could not do so. She whispered to him to trust in Christ and speak the truth. "What can Christ do for him now?" asked the judge. "He enables him to endure what he endured for all," was the reply. And again they smote the child. "What can the love of Christ do for him?" And tears fell from the eyes of the heathen as that mother, as much tortured as her son, answered, "It teaches him to forgive his persecutors." The boy watched his mother's eyes as they rose to heaven for him, and when his tormentors asked whether he would not now acknowledge the gods they served, he still cried, "No; there is no other God but one; Jesus Christ is the Redeemer of the world. He loved me and I love Him." The poor boy now fainted beneath the repeated strokes and they cast the bruised body into the mother's arms crying, "See what the love of your Christ can do for him *now*." As the mother pressed the child gently to her own crushed heart she answered: "That love will take him from the wrath of man to the rest of heaven." The little martyr faintly raised his eyes and said again, "There is but one God, and Jesus Christ whom He has sent." And so saying he gave up his life, and went to glory.—*Selected.*

"I'M HANDLING TRUST FUNDS."

Stepping into the store of a Christian business man one day, I noticed that he was standing at his desk with his hands full of bills, which he was carefully counting, as he laid them down one by one.

After a brief silence I said:

"Mr. H——, just count out $50 from that pile of bills, and make yourself or some other person a life member of the Christian Giving Society!"

He finished his count, and quickly replied: "*I'm handling trust funds now!*"

His answer instantly flashed a light of the entire work and life of a Christian, and I replied to his statement with the question:

"Do you *ever* handle anything but trust funds?"

If Christians would only realize that all that God gives us is "*in trust*," what a change would come over our use of money! *I'm handling trust funds now.*"

Let the merchant write the motto over his desk; the farmer over the income of his farm; the laborer over wages; the professional man over salary; the banker over his income; the housekeeper over her house expense purse; the boy and girl over "pocket money"—and what a change would be made in our business!

A business man who had made a donation of $100,000 to a Christian enterprise, once said in the hearing of the writer:

"I hold that a man is accountable for every sixpence he gets,"

There is the Gospel idea of "trust funds."

Let parents instruct and train their children to "handle trust funds" as the stewards of God's bounty, and there will be a new generation of Christians.

Thanks to Mr.—— for the suggestive remark: "I'm handling trust funds now." It will help us to do more as the stewards of God. May it help others!

STEALING FROM GOD.

Is there any sadder thing than to see a man have money, and plenty of it; such a plenty of it that he can thoroughly afford the glorious luxury of giving, and giving largely and giving often, to make his fellow-men better and happier, to infuse his own volition as a beneficient force into the mingling agencies of the coming years on away down into the far, far future; to be a worker together with God in the most God-like function, so to speak, of God himself; to have this grand, glorious possibility, and miss of it, and instead of expanding into a great heart, and a noble, and generous and God-like soul, to grow hard, and grow small, and grow sneaking and stingy and contemptible, and shrink and shrivel and wizen into a mean and miserable *thief?*

It is not like a Christian to deem anything unimportant which Christ has commanded, or to treat with indifference matters relating to church government because they are not essential to salvation.

A straight line is the shortest in morals as in mathematics.—*Maria Edgeworth.*

THE MENNONITE.

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PHILADELPHIA, APRIL, 1890.

Bro. William S. Gottshall has spent the greater part of the past month in north-western New York and Canada, assisting Bro. Jacob Krehbiel in Gospel work. More of that kind of work is needed. And to make that work successful the ministers should be helpful to each other and avoid all appearance of selfishness and bigotry.

Bro. C. H. A. van der Smissen, for a number of years the successful pastor of Hereford and Upper Milford congregations, has resigned his charge and accepted a call to Summerfield, Ill, where a large and promising field awaits him. With the first Sunday in June he will enter upon his duties there. The Eastern Conference losses an able and active worker in Bro. v. d. Smissen but what we lose the middle district will gain. Our brother goes to his new field, as every minister should, with the best wishes of all who knew him, and will truly be followed by the prayers of the churches here, for even more success there.

Brother H. R. Voth, our missionary at Darlington, I. T., is on a visit East. He first visited his deceased wife's parents at Summerfield. Ill., and from there went to Washington to see the Commissioner of Indian Affairs in regard to the location and measurements of our school lands in the territory. From Washington he came to Quakertown, Pa. and on Sunday he preached in both the East Swamp and the West Swamp churches. From here he went to New York and Bloomfield, N. J., intending on his way back to stop a few days in Philadelphia and then probably visit a few churches farther West in going back to Summer field. Brother Voth has not been very well of late and his being temporarily released from his labors and his trip East appear to do him much good physically.

A BEQUEST.—Brother Isaac H. Bechtel, who recently died at Churchville, Berks Co., Pa., and whose death notice is found in another column of this paper bequeathed to the Hereford Mennonite church, of which deceased was a member, the sum of *Five Hundred Dollars*. He further directed that the sum of *One Thousand Dollars* of his estate be "expended for Mennonite Missions." Brother B. has been liberally though not abundantly blest with earthly goods, and his thus giving part of that with which the Lord had blest him, back to him who gave it, for the building and edification of His Kingdom, is an example worthy to be imitated by others who are equally or perhaps yet more copiously blest with the gifts of this present world. Such legacies, if made in an humble christian spirit, are monuments which speak louder than marble and granite. They will surely have their reward.

An agnostic, being present in a refined circle, was surprised when told that a certain noted lady was a firm believer in the Sacred Scriptures. He ventured to ask her, "Do you believe in the Bible?" "Most certainly, I do," was her reply. "Why?" he queried again. "Because," she confidently added, "I am acquainted with the Author." Poor souls, that know not God in Christ as their Saviour, think like Spencer, that he is "unknowable," and so reject His Word. But true believers have a blessed acquaintance with both.

"Every man," says Dr. Joseph Strong, "lives in a three story house. The lower story is part under ground. There he eats and drinks. This is his physical nature. Many men never leave this basement. There they live, there they die, never entering the stories that lie above. The second rises above the first. From its windows the outlook is wider, the light in it is more abundant, and the air purer. This is man's intellectual department. Some go up the second story often, and, though they do not abandon the basement, they use it mostly only for eating. Then there is the third story. This is the highest. Here the air, the sunlight, the outlook are at their best. This is the spiritual realm. Few rise into it. In too many cases dust and cobwebs are the sole occupants of what should be the choicest part of the house. The wise man, while he does not abandon the basement or second story, loves the third the best of all, and there spends much of his time."

"If Christ be our Master," said the late Samuel Morely, "one thing only is our foe in this world. It is not Dissent, or Methodism, or Unitarianism, or Calvinism. Our foe in this world is sin—the evil nature in each one, in you and me. It is in ourselves that our foe is. Conquer that, spend half the time in stamping that out which is spent in religious controversy with Christians, and the kingdom of God would soon be established in the world."

CHURCH NEWS.

GAP.—We are glad to say that Bro. Baer spent last Sabbath in our midst. We had good meetings, and all were encouraged by his visit and preaching. Every one present was eager to catch every word spoken, and no wonder, for the words spoken were words of life. We had two meetings in the school house, our regular place of worship. The morning service was German, when brother Baer spoke on the parable of the barren fig tree. The afternoon service was in the English language, and the remarks then were based on "What must I do to be saved?" A very good and attentive audience had gathered, notwithstanding that many of our people were prevented by sickness to attend. In the evening a prayermeeting was held at the house of brother David Lantz, and brother Baer led the meeting. L.

PHILADELPHIA.—We are now nearing the close of a very active period of worship. Our pastor, N. B. Grubb, has since the latter part of January, devoted every Sabbath evening to one of his celebrated illustrated sermons, each of which is centered upon some interesting scripture incident. On March 16. the subject was "Christ's Greatest Question," on March 23rd the subject was, "The World's Last Prayer-meeting." The attendance was invariably very large and the interest good. On Tuesday, March 11, Rev. H. K. Basmajian, of Adrianople, European Turkey, and a theological student for three years past at Crozier seminary, lectured in our church on customs and habits, civil and religious, of Constantinople. His wife, Mrs. Basmajian, read an essay on the "Women in Turkey," and their two children, aged respectively four and six years, sang hymns in English, Turkish, Greek and Armenian language. The lecture and all was listened to by a large and highly appreciative audience. During passion week there will be gospel services every night in charge of the pastor, who will be assisted by other ministering brethren. On Good Friday evening quite a large number will be added to the church by baptism and some by letter. Communion services will be held on Easter, German in the morning and English in the evening. H.

MARRIAGES.

DOYLE—FIEDLER.—In Philadelphia, Pa., on February 27, 1890, by N. B. Grubb, Peter J. Doyle, of Philadelphia, to Miss Katie M. Fiedler, of Pottsville, Pa.

KEELY—DAVIS.—In Philadelphia, Pa., on February 1, 1890, by N. B. Grubb, W. Clayton Keely to Miss Ida Davis, both of Philadelphia, Pa.

BECK—DIEHL.—On February 8, 1890, by A. M. Fretz, George F. Beck to Miss Susanna F. Diehl, both of Bedminster, Pa.

DEATHS.

COBER.—In Philadelphia, Pa., on March 4, 1890, Harriett, wife of George Cober, aged 55 years. Interment in Ivy Hill Cemetery. Funeral services by N. B. Grubb.

SHELLY.—On March 13, 1890, in Milford, Bucks Co., Pa., after a prolonged and painful suffering, Daniel S. Shelly, aged 33 years, 10 months, and 2 days. On Monday the 17th, his remains were laid to rest in the West Swamp graveyard. O. H. Melchor spoke at the house and A. B. Shelly, assisted by the brethren Melchor, van der Smissen and Moyer, conducted the services at the church. Funeral sermon preached from Prov. 11: 31.

ROSENBERGER.—On March 6, 1890, in Milford, Bucks Co., Pa., after a lingering illness with heart disease, Mahlon L. Rosenberger, aged 32 years, 11 months and 5 days. Interment on the 12th at Flatland Mennonite church. Funeral services conducted and sermon preached from 1 Tim. 4: 8, by A. B. Shelly.

GEHMAN.—On March 8, 1890, at the house of her son, near Macungie, Lehigh Co., Pa., widow Mary Gehman, *nee* Moyer, aged 83 years, and 20 days. Funeral services were held at the house on Wednesday evening, March 12th, by C. H. A. van der Smissen. On the following morning the remains were brought to the West Swamp church and laid to rest beside the remains of her deceased husband. Funeral sermon preached by A. B. Shelly, from John 6: 47.

MOYER.—On March 4, 1890, of typhoid fever, Victor S. Moyer, son of Wm. G. and Amanda Moyer, aged 16 years, 7 months, and 2 days. The funeral took place at the Upper Milford Meetinghouse on March 8. M. D. Haws officiated at the house, and C. v. d. Smissen at the church, assisted by A. S. Shelly. Sermon based on John 11: 7.

BECHTEL.—On March 5, 1890, of dropsy and old age, Isaac H. Bechtel, a member of the Hereford congregation, aged 75 years, 4 months, and 5 days. The funeral took place on March 10. A. Mack officiated at the house assisted by A. Gottshall. At the church C. v. d. Smissen preached on Phil. 1: 21, and A. B. Shelly on Gen. 48: 21. J. East assisted in the services.

FROM OUR MISSION FIELD.

Extracts from Quarterly Reports of Our Missionaries to the Mission Board.

DARLINGTON.—H. R. Voth, Missionary.

Third Quarter, 1889.—Several weeks past I visited, upon special invitation, the newly organized Washita mission in the Seger colony. I spent about a week there. The country surrounding this station is truly romantic and beautiful. The soil seems to be very rich. The water is somewhat hard. There is plenty of wood near by. The prospects for mission work are promising, and I could only wish that we could shortly start two more stations there, one on the Washita for the Cheyennes and one with Mr. Seger for both tribes. If the Indians all remain there, there is a glorious field for mission work. The trip from Cantonment to the Washita and the beginning of work there, had for the brethren many hardships, privations and self-denial, and the future will no doubt bring them still more, but such stations with which there is no boarding school connected, have for the workers, especially when they have children of their own, a blessed advantage.

The future of these people seems to become darker and more hopeless to me. The Indian policy of the government is, to a great extent, a self-destroying one. What it builds up to-day it breaks down to-morrow. Its work is, even when meant for the best, only in a limited degree successful. It cannot be otherwise. To raise a people out of the darkness of heathendom into the higher sphere of a civilized and Christian life is a work of Christianity and can only be accomplished through the preaching of the Gospel, and the telling example of living members of the Kingdom of God in a practical walk in life. The means employed by the government consists of political machinery. The government, however, could, by the introduction of a different method, do a great deal to make the work of those who labor in a true spirit to elevate this people easy and profitable.

Leonard Tyler does not work any more for the "Y. M. C. A.," as he informs me. The Methodists are trying to gain him and give him work here. I told him that I believed if he could unite with us he could get a position with us as evangelist or the like. I do not know yet what he may do. He told me before, that if we once have a church here he would unite with it. Others would do the same. Harvey Whiteshield took Leonard's position in the "Y. M. C. A." Leonard was recently married to a girl who had been to school considerable, and as it appears to me is converted. I had to perform the ceremony.

Fourth Quarter.—The sanitary condition of the children during this quarter was very good. A little girl was sick for some time and a little boy, sick with consumption, was taken to the Washita, where he soon died. He was ailing when he came here and had only been here a little over a month.

In the beginning of this quarter, in company with the worthy president of the mission board, I made a trip to Cantonment, where we remained almost a week. The week following I had to make a trip to our new station on the Washita. Soon after my arrival, to the great joy of all, the brethren Krehbiel and Hirschler also arrived. This was the first time that a member of the board visited the new station. Very significant and of great blessing for us all was the fact that the worthy president this time not only visited all three mission stations, but that he had also at each the privilege of administering the Lord's Supper.

The English Sunday evening services we have again transferred to the Arapahoe government school, situated more in the centre of the agency. The new superintendent of that school is a minister, and he and I preach alternately. The services are well attended, the agent and his chief secretary leading with a good example. The Episcopal church has again a missionary here who has apparently very little to do, and who, through his peculiar ways, has made himself offensive to many members of his own church. Leonard Tyler is now appointed as night watchman in the Cheyenne school. Harvey Whiteshield is in the service of the Kansas "Y. M. C. A." There is a great field of labor among the English speaking young people of both tribes, but the laborers are wanting. I hope it may become possible for the Board soon to find and appoint some one who can devote himself entirely to spiritual work. I myself have little time for it. The German evening services in our circle of brethren we have also held during this quarter as regularly as possible. Besides this we devote one evening in each week to an edification meeting. Our life here is a life of constant activity, noise and bustle, in which we very seldom find time or opportunity for quiet self-communing reflection. Such periods of quiet brotherly gathering and entering into one's self, and intercourse with God, are very good, yea, they become an unconditional necessity. To me it is a subject of special thanks to our dear Heavenly Father that such a spirit of love and peace prevails among the brethren and sisters here, making such participation in prayer possible. May the Lord grant that this blessed harmony may not be disturbed.

Bro. Voth further reports that the rails of the Rock Island R. R., now being built, are laid as far as the Cheyenne school, two miles from Darlington, and that before long the road will be open for traffic to the Canadian river.

CANTONMENT.—D. B. Hirschler, Missionary.

After finishing my course in medicine, my wife and I commenced our work here on July 18. My labors here have been varied. Camp visits I made but few. Usually when I went to the camps it was to visit the sick. If I could in this way do something to the glory of God it gave me great satisfaction. Here in Cantonment I have again started the evening devotions, which were discontinued during the summer. Every Sunday evening I gave a short address in English, and on Sunday morning we continue to hold our Sunday school.

We opened our school early in September. The pupils were slow in coming. I made it a point not to speak much to the Indians of our school, as I wished to see whether they would not of their own free will bring their children. I am perfectly satisfied with the result, for we have now 43 scholars enrolled. We can only take in a few more, as long as we have to dwell in these dilapidated buildings.

I was occasionally required to assist in out-door work, as our farmer, Bro. J. Moeschberger, was engaged in hauling logs and other work on the new building, and Bro. Schmutz was unable to work on account of sickness.

During the summer I had occasion to give medical treatment to Willis Hall, son of Sitting Bull, and a former pupil in the Halstead school. He had consumption and has since died. Walker Roadtraveller, I fear, will not live long, he has the same disease. Of late our children have been much troubled with sore eyes. One of the girls came to school with sore eyes, and from her all the rest took it. They are now about all well again. About the middle of September we sent a team to Woodward, a station 65 miles north-west from here, to meet Sister M. Dyck, who came as an assistant in our mission. When the new house is finished our whole school affairs can take a more systematic course than thus far. [The report of Fourth Quarter will be given in the next number of THE MENNONITE.]

WASHITA.

Bro. J. J. Kliewer, our missionary at this new station, gives a very lengthy report as his first, and as space will not permit us in this issue to give much of it, we will defer it for next issue and make some extracts. Suffice to say here that his reports are very interesting to read, and show what privations and self-denials the brother and family, and the other workers with them, had to undergo to begin the work of bringing the glad tidings of salvation to the benighted people. The new mission was started in August, and though there is but little to report of real missionary work, the field seems to be a promising one, under God's special blessing.

GENERAL MISSION NOTES.

Five hundred dollars a year at 6 per cent. compound interest amounts to nearly $30,000 in 25 years.

The fidelity of some Chinese converts may be learned from a nickname given those of them who live near Shao-wu. They are called the kneel-by-the-bed sect.

From 1000 to 1500 Jews are annually gathered into Christian churches, and the Jews everywhere are beginning to examine the claims of Christ to be the Messiah; though many of them still persist in their fanatical hatred toward Christianity.

The only known country on earth not open to missions is Thibet. The estimated population is 8,000,000. The *Baptist Missionary* says that one of the Buddhist monasteries has about 5000 priests, and there are about 60,000 of these priests in the country.

An evangelistic church is always a missionary center. Zeal for souls at home is the kindling fire for the conversion of the world. If there is no travail for souls at home, there will be no interest in the perishing millions of heathendom. "Beginning at Jerusalem" is the divine law of growth and missionary activity.—*Mission Field.*

A farewell service was lately held at Exeter Hall, with a large attendance on the occasion of eight missionaries for Central Africa in connection with a new mission to the Balolo people, of whom there are about 10,000,000 in the upper Congo Valley. The mission is an extension of the Livingstone Inland Mission, founded in 1878, and occupying and working a chain of seven stations from the Coast to the Equator.

Twelve years ago the Modoc Indians were uncivilized heathen. Now they are a community of industrious farmers, with half of their number professing Christians. It cost the United States Government $1,848,000 to care for 2200 Dakota Indians seven years, while they were savages. After they were Christianized it cost for seven years $120,000, a saving of $1,728,000. This is a fact that should tell with the political economists.

RECEIPTS FOR MISSIONS.

Home Missions, Gen. Conference, David Goerz, Treasurer.

Christian	Cong., Kan.,	$ 9.45
Garden Twp.	" "	10.00
Summerfield	" Ill.	20.00
Berne	" Ind.	47.03
Moundridge	" Kan.	27.00
Schwenksville	" Pa.	13.40
Hereford	" "	16.00
Deep Run	" "	8.60
J. L. Schwalter,		10.00
Immanuel S. S., Noble, Ia.,		5.20
Sister G. Wiebe, Ohio,		50.00
Unnamed,		1.50
Halstead S. S., Kan.,		8.29
Friends in Souderton, Pa.,		1.25

Foreign Missions, Herm. Suderman, Treasurer.

FOR ERECTION OF CHURCH IN IND. TER.

L. Fletcher,	$ 5.00
Maria Stauffer,	4.00
Through P. Schneck from S. S. S.	8.91
" D. A. Garber, Bethel S. S.	4.35
Joh. Baerker, Minn.,	10.00
Through G P.L., Summerfield S.S.	25.00
Jacob Baer,	5.00
Chris. Auernheimer,	3.00
Michael Fletcher,	1.00
Elizabeth Glaeser,	2.00
M. K. Hirschler,	5.00
Gerh. Vogt,	3.00

FOR SUPPORT OF MISSIONS.

Salem Cong., Ohio,	$ 16 52
Hillsboro S. S., Kan.,	8.00
West Point, Ia.,	15.70
Summerfield, Ill.,	32.25
Friend of Missions,	5.00
D. A. Garber,	5.65
D. Jantzen,	5.00
Carl Friesen,	9.00
Through Jac. L. Stucky,	13.60
Jac. Suderman,	20.00
Jac. Friesen,	13.00
Bernhard Buhler,	17.25
Zion's S. S., Ia.,	1.60
Unnamed	.60
Franklin Cong., Ia.,	5.00
A. Zurfleuh,	4.00
Children's Meeting, Bluffton, O.,	11.81
Halstead S. S., Kan.,	14.25
Hillsboro Mission Festival,	44.34
P. I. Habegger, Ind.,	5.00
Anna Hirschler, Kan.,	3.00
Anna Galle, West Zion S. S.,	30.86
Mount Lake, Minn.,	16.00
H. W. Voth,	5.00
Peter Schroeder,	33.00
Jas. Peters,	22.00
Benj. Eicher,	5.20
Hillsboro S. S.,	68.23
Peter Schneck, Dalton, O,	4.50
Summerfield S. S.,	13.20
Clarence Centre, N. Y.,	13.61
Mount Lake, Minn.,	27.00

THE YOUNG PEOPLE.

GOD HOLDS US ALL.

BY ADALINE H. BEERY.

"Take me, papa," said my darling,
As we stood within the hall;
So I bore him up the stairway,
Scarcely felt the burden small.

In my other hand I carried
Books I wished to scan that night,
And the elfin begged me let him
Take them in his arms so slight.

Step by step to top we mounted;
Then he said with childish pride,
"Baby carried books for papa,
Didn't he?" "Yes," I replied.

Little innocent! ne'er dreaming,
As he bore the asked-for load,
That his father's strength upheld him,
Double-burdened on the road.

God is sometimes pleased to give us
Work for wondrous skill and thought;
Gleefully we don the laurels,
When *his* hand the triumph wrought.

TEACHING OR TELLING.

Which shall it be? The primary object of the quarterlies is, to induce scholars to study for themselves, and to aid teachers in helping them to do so. Right at the outset we meet with a number of lecturers or class preachers, educated and earnest Christian workers, yet who do not teach their classes; now we believe it is an undisputed fact that the only way to get the scholar to prepare a lesson is to question him on that lesson; then with the lecture style of teaching it is impossible to get scholars to prepare their lessons. We quote from some leading S. S. writers:

Public school experience has demonstrated that *telling is not teaching*, lecturing or sermonizing is not teaching. The teacher should *teach his scholars how to think*, he should not think for them.—*Jas. Hughes, in the Bible and the S. S. by Crafts.*

Telling a thing to a pupil comes far short of teaching; simple hearing of a thing told, so as to know it, comes far short of true study, there must be effort on the part of the scholar; he must think; the teacher must provoke his thought, must set him at work in a way that will cause him to think after the teacher has withdrawn from his presence. This method obtains universality in the secular department of education, and there can be no thorough teaching without it.—*J. H. Vincent, in The Church School.*

One immense advantage secured by it is that the pupil, instead of being merely a passive recipient of knowledge, has an active part to perform. Socrates said, "I do not reason before my pupils, but with them." Remember you are a guide, not a bearer. A second advantage of the interrogatory system, is the sure and solid foundation which it lays. —*T. S. Henderson, in The Good Teacher.*

The teacher should question the lesson out of the pupils, and then question it into them. Before you give the class any information be sure the class cannot give it to you. Never tell a child what you can make a child tell you. Never give a piece of information without asking for it again.—*R. G. Pardee, A. M., in The S. S. Index.*

IS IT RIGHT?

Many mothers stay away from the house of worship on account of their young children. Is this right? Should children—a blessing from the Lord—deprive mothers of that other blessing, public worship? No. A thousand times, No.

If the children are old enough to be taught obedience and order, they are old enough to be taken to church. The child who accompanies its parents early in life, will most likely grow up to be a churchgoer, and a worshipper of our God.

What odds is it, if a child occasionally does become restless, and even cries a little? It is better to bring children to church than that both mother and children should stay at home.

THE VALUE OF LITTLE THINGS.

Sometimes Christian life begins very simply. A thoughtful girl of sixteen years, living in the country at a distance from church which made attendance irregular, read on a Sunday the memoir of a Christian woman. On closing the volume she said to herself: "That was a beautiful life." After a little thought, she added: "And I should like to live such a life." A few minutes later she knelt down, and said: "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential Christian woman.

DID SHE ANSWER WISELY?

A certain minister's wife was approached by one of her husband's parishioners and urged to put her shoulder to the church wheel and assist in its revolutions. As this wife was a very capable and efficient woman, and could, if she would, be a power in the church, her reply was listened to with eagerness.

"When I married Dr. Blank," said she, "I married an orphan asylum. There were children by both his former marriages, and I have children. I cannot at present attend to duties outside my family without neglecting my duties at home."

This reply occasioned considerable comment and criticism among the church members, some indorsing Mrs. Blank's view, and some condemning it, adding that "charity should begin at home," but should not end there.

Some time after this matter was discussed, a gentleman of the congregation freely volunteered his views to Mrs. Blank. "You are exactly right," said he; "my mother, as you know, has been a church worker all her life, and we children—there were ten of us—never had a *home;* never had a mother. We had a place to stay, and food and clothing, but mother was always off attending to somebody else's family and letting her own shift for itself."

Mrs. Blank had often heard the wonder expressed that the mother of this gentleman, a saintly woman, should have been so unfortunate in her children. They were not church members, and the sons all indulged in wine-bibbing and worldly amusements. If her view as to her duty needed confirmation, which it did not, she had it in the solution of the mystery afforded by the statement of this man.

There are women of so large a mold that they can mother a whole parish and not neglect their own families. There are others whose church work must by their own limitations be confined within a narrow area. The nearest duty it is for us to do, and then the nearest to that. Otherwise we may have to lament, "Mine own vineyard have I not kept."—*Selected.*

The King of Prussia, while visiting a village in his land, was welcomed by the school children. Taking an orange from a plate, he asked, "To what kingdom does this belong?" "The *vegetable* kingdom, sire," replied a little girl. The King took a gold coin from his pocket. "And to what kingdom does this belong?" "To the *mineral* kingdom," said the little girl. "And to what kingdom do I belong, then?" asked the King. The little girl colored deeply, for she did not like to say, "The *animal* kingdom," as he thought she would, lest His Majesty should be offended. Just then it flashed into her mind that "God made man in his own image;" and, looking up with a brightening eye, she said, "To *God's* kingdom, sire." The King was deeply moved. A tear stood in his eye. He placed his hand on the child's head, and said most devoutly, "God grant that I may be accounted worthy of that kingdom." Thus did the words of a child move the heart of a King.

INTERNATIONAL S. SCHOOL LESSONS.

1890. Second Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 1. April 6th.

CHRIST'S LAW OF LOVE.—Luke 6: 27—38.

GOLDEN TEXT:—As ye would that men should do to you, do ye also to them likewise. —Luke 6: 31.

The time had now come for a new stage of development in the new kingdom, and Christ's work of redemption. Christ spent a whole night in prayer preparing for the same. In the morning he selected from those who believed in him and had followed him twelve disciples. These he would especially train for the work of founding the new kingdom. To-day's lesson is a part of the sermon on the mount, which is more fully given in Matt. 5—7, and sets forth some of the fundamental laws of this kingdom. The lesson contains the Law of Love.

I. *The Law.*—27–29. A contrast between the teaching of Jesus and that of the scribes, Matt. 5: 43. The true children of the kingdom feel and act just the opposite to their enemies. Where they are hated they love, where cursed they bless. They pray for those who abuse them. In case of personal violence and wrong we are not to show a retaliatory and revengeful spirit, but a forgiving and generous disposition. Suffer wrong rather than do wrong; suffer loss rather than resort to quarreling or lawsuits. It is our business to be right and holy and heavenly, no matter what others may be or do. 30.—Here as in the preceding verse the Lord teaches us by the method of a seeming paradox and enforces a principle binding upon every one in the form of a rule, which in letter is binding upon no man. Were we to give to every one what he asks we should in many cases be cursing, not blessing. Not so does our Father grant our prayers; not so did Christ. 31. The Golden Rule.—Here are summed up the principles of the Law of Love, so far given, into one great heavenly principle. It is the essence of the law and the prophets, and is applied to all men—friends or enemies, good or bad, saints or sinners, Jews or Gentiles.

II. *Reasons for Such a Law in this Life.*—1st reason, 32–34.—Because it is the principle of the higher kingdom to which Christians belong, and proves both to themselves and to others that they belong to the kingdom of heaven. Christians are expected to do more than others. Actions which are common are no mark of divine life, or of membership in the heavenly kingdom. 2nd reason, 35.—The Spiritual Reward. Reward shall be great. A gain of more love, more power to do good, more like God, enemies conquered, people helped, Jesus glorified, souls saved, 3rd reason, 35–36.—Evidence of sonship of God. He who carries out this law in spirit, is no more in the sinful natural state, but is born of God, and has received life from his Heavenly Father. As the Father shows kindness and mercy to his enemies, his children will manifest the same character.

III. *Application of the Law of Love.*—37–38. Judge not. This law does not allow us to assume the right to find fault with others and unjustly and falsely condemn them. We know so little the motive of others that it is wrong to condemn. Under this law we judge, give, measure, etc., with the same standard as we would be dealt with by others.

Lesson 2. April 13th.

THE WIDOW OF NAIN.—Luke 7: 11—18.

GOLDEN TEXT:—They glorified God, saying, That a great prophet is risen up among us.—Luke 7: 16.

Our Lord had healed probably every kind of disease known in Palestine. He had raised the dying from the beds they had not hoped to leave again; but he had not yet raised the dead. This alone was wanting to complete the evidences of divine power which his miracles offered. In this lesson we have one of the three examples of this power exercised.

11–12.—Here we see two large processions. In one Jesus, the Saviour, was the leader; in the other a dead man was borne in front. The first was going into Nain (pleasant), the other was leaving the same with much sorrow. A happy coincidence. Jesus, who bestows true spiritual pleasure, meets one who had come to the end of worldly pleasure, and left nothing but sorrow. Sorrow is turned into joy. The gloom of the grave is exchanged for pleasure, for divine healing. So is it ever. Christ is the Resurrection and the Life. There is life, joy and pleasure in his presence.

13.—Jesus is full of compassion; compassion that never fails. Weep not.—He removes all cause for bitter tears. As the Resurrection he has abolished death, so that "they who sleep in Jesus, will God bring with him" to perfect joy.

14.—Oh, that the voice of Jesus might be heard by the dull, and spiritually dead ears of every young man! ARISE, this is the voice that shall one day call all the dead to arise. It is the voice that calls sinners now to arise to a new life and new pleasures.

15.—The dead sat up and spoke. Gave evidence that he was completely restored to life. Where spiritual life is given through Christ, there will not only be a rising up—a leaving of the bier of sin, but also a speaking with, and for the Saviour.

16.—Notice the effect on the people. There came a fear; not a terror, but reverential awe; a sense of solemnity in the presence of one who was a messenger from God, and had power to restore to life. They glorified God—praised his name. There is exalted ground or joy when a sinner is brought to spiritual life.

17.—The report of this marvelous miracle went through all Judea, and reached the ears of John the Baptist, lying in prison and disheartened. To John this was an evidence that Jesus was the Messiah. The mighty works of Christ in our day in raising sinners to life, giving them strength, joy and hope for the future, is indeed evidence that he is the Son of God.

Lesson 3. April 20th.

FORGIVENESS AND LOVE.—Luke 7: 36—50.

GOLDEN TEXT:—We love him, because he first loved us.—1 John 4: 19.

36.—Jesus was no hermit, keeping away from men, but went to any place where he could do good and reach the souls of men.

37.—A sinner comes to Jesus. Sinners are just the ones Jesus can receive and bless if they come in the right spirit. *She knew.*—In the first place she knew of his power, of his love and mercy. Then she knew where he was to be found.

38.—She came as a penitent. A sinner's weeping on account of his past life is a sign of true penitence. True penitence will lead to the feet of Jesus. The woman devoted the best she had, the most honorable—her hair—to the most menial service for the Lord. Are we willing to take her as an example?

39–40.—The Pharisaic spirit is always a fault-finding spirit. Some are too bad, others too good. It is a hard matter for an unrepentant Pharisee to love a penitent sinner and appreciate her work. Jesus, who alone judges justly, sees the prejudiced heart of the Pharisee as well as the repentant acts of the woman.

41–43.—The creditor typifies God. We are all debtors and have nothing to pay. The debt is the sense of sinfulness. God has promised forgiveness. Those who felt the burden of sin the most will enjoy forgiveness the more. This was exactly the state of the Pharisee and the woman. The Pharisee had shown respect to Jesus in inviting him to his house and entertaining him. The woman showed respect to him by coming to him, humbling herself at his feet and honoring him with her best.

44–46.—The Pharisee honored Jesus no more than an ordinary guest, while the woman honored him as a great prophet. Fault-finding often proves that the fault-finder is more faulty than the ones with whom he finds fault.

47.—God loves to forgive sins. He is ever full of forgiving love, and is only waiting for us to come to him in penitence.

48–50.—Three blessings to the penitent. The woman had shown three noble qualities—penitence, faith and love; now Jesus bestows upon her the three corresponding blessings—forgiveness, salvation and peace.

The sin of omission is the key that unlocks and reveals the cause of the sin of commission.

Lesson 4. April 27th.

THE PARABLE OF THE SOWER.—Luke 8: 4—15.

GOLDEN TEXT:—Take heed therefore how ye hear.—Luke 8: 18.

The most effective way to teach the true nature of the Kingdom of God, and the method of its coming, was by parables, and the one in our lesson very beautifully illustrates the beginning of the kingdom.

5.—The sower designates: (1) Jesus Christ, who came forth from the Father to sow the good seed in this evil world. (2) The apostles who, taught by Jesus and under the influence of the Spirit, scattered the seed. (3) All who go forth to preach or to teach the Word of God. The seed is the Word of God. The soil is the heart of man, including his memory, mind and will. The seed needs soil to grow, but the life is in the seed. The result of the sowing depends largely on the condition and kind of soil. While in this parable we have one class of sowers and one kind of seed, we have four kinds of soil, and four results of sowing.

The four kinds of soil represent four conditions of the heart of man or four kinds of hearers, and the four results represent the manner in which the Word is heard.

I. *Wayside Hearers.*—v. 5 and 12. Some hearts are hard like the way-side. Sin has so hardened them, worldliness has so deadened the feelings, sinful pleasures and desires have so dulled the conscience, that God's truth makes no impression. Satan is on the watch, and snatches the Word away. As soon as there is the least danger of one's becoming a Christian, he is on hand to prevent it.

II. *Rocky Ground Hearers.*—6–13. The seed on such soil soon springs up. So are many hearers. Their emotions are touched, but the Word does not reach their moral nature. There may have been a good show, but no new heart, and when the test comes, when affliction comes, or persecution arises, when waylaid by evil companions or tempted by appetite, they wither away.

III. *Thorny Ground Hearers.*—v. 7, 14. Those who give still fairer promises and good hope, have made a profession of religion, and assumed the outward forms of a spiritual life. The soil is good, but the trouble is, the pre-existing roots of the "cares, riches and pleasures of this life" have not been exterminated. Even pleasures which are right in themselves may become too absorbing, may occupy too much attention, and thus choke the Word.

IV. *The Fruitful Hearers.*—8, 15. There is much more good ground in the field than of thorny, rocky or wayside places, but the good soil, too, varies in quality. The good ground represents those who receive the Word in an honest heart. A heart that seeks the truth and welcomes it; that puts away prejudice and selfishness, and desires to know and obey the Word of God, seeks to root out all inborn evil, and lets the Holy Spirit cultivate the soil. It holds fast the Word, not allowing it

to be snatched away by the devil, nor to be dried up with the heat of temptation, nor choked by more cherished purposes and habits of life. The quantity of the fruit it brings forth is rated by the quality of the soil. It is however all of the same kind—the fruits of the Spirit.—Gal. 5: 22.

THINGS UNLIKE A CHRISTIAN.

It is not like a Christian to come into church on the Lord's day, after the worship has commenced, and sit down as if you had nothing to be ashamed of.

It is not like a Christian to stare about during the service, and to be busied in pulling on your gloves and arranging your dress, whilst the last acts of worship are being offered.

It is not like a Christian to absent yourself from prayer-meeting, when a little sacrifice would enable you to attend.

It is not like a Christian to subscribe only one dollar for missions, while you can afford to subscribe ten.

It is not like a Christian to give labor and substance to outside societies when your own church stands in need of your help.

It is not like a Christian to wander from your own church and to choose to meet with a strange congregation, when the members of your own church are assembled for worship.

It is unlike a Christian to go out of your church when the supper of the Lord is to be observed.

It is not like a Christian to leave others to teach the young, and visit and instruct the ignorant adults, when you have an opportunity in the good work.

It is not like a Christian to gauge the amount of contributions by what others give, and to overlook the rule which requires us to give as God has prospered us.—*Christian Inquirer.*

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THE MENNONITE.

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3: 11.

THE SWEET OLD STORY.

Tell me about the Master!
I am weary and worn to-night,
The day lies behind me in shadow,
And only the evening is light!—
Light with a radiant glory
That lingers about the West.
My poor heart is aweary, aweary,
And longs, like a child, for rest.

Tell me about the Master!
Of the hills He in loneliness trod,
When the tears and blood of His anguish
Dropped down on Judea's sod.
For to me life's seventy mile stones
But a sorrowful journey mark;
Rough lies the hill country before me,
The mountains behind me are dark.

Tell me about the Master?
Of the wrongs He freely forgave,
Of his love and tender compassion,
Of His love that was mighty to save;
For my heart is aweary, aweary,
Of the woes and temptations of life,
Of the errors that stalk in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow,
Of pain or temptation befall,
The Infinite Master hath suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient and strong and calm.
—*Herald of Mercy.*

THE RUSSIAN MENNONITES MISREPRESENTED.

Last year I had the opportunity to make an evangelistic tour through Germany and southern Russia. Soon after my return to this country my attention was called to an article in the *Independent*, headed, "The Russian Mennonites." —The substance of the article is based on facts furnished by the Russian school commissioner, Cyril Petrovich Janovski.

I was interested in reading the article, but very much surprised to find such a misrepresentation of the true state and condition of the people described. Of course, when we understand somewhat the object of the pan-Russian policy, as exerting itself of late in the German Baltic provinces, we can readily interpret the motives for discrediting and misrepresenting the colonists of southern Russia. It is obvious that the facts in the above mentioned article were either furnished from motives tending to mischief and intentional wrong-doing, or from a lack of proper information and ignorance. I think, in either case, that for the truth's sake, and for the sake of doing justice toward those people the proper state of their condition should be vindicated.

I quote a few statements of said article: "The Mennonite colony emigrated from Germany in the sixth decade of the century, and settled in the Crimea. Thence they have spread eastwardly and northwardly, toward the Caucasus and Siberia. During the past twelve or fifteen years a great many of them have again emigrated to Bokhara and America; and there are now hardly more than 10,000 of them in Russia. They are leaving that country partly to avoid compulsory military service and partly, as they allege, on account of the hard conditions of life there, and because of persecutions. But the real ground for their leaving lies in the religious strifes among them. There are the "Old Mennonites," the "New Mennonites," and the "Jerusalem Friends." More recently full military service has been required."

Allow me now briefly a few words by way of explanation and for the purpose of properly informing our readers. I had the opportunity to learn through personal observation, and through information received from men of religious callings, what the advantages and disadvantages of the different colonies in the Russian Empire might be. But

it was my special object to learn by contact with these people, what the proper condition and present position of the Mennonites in south Russia might be.

The Mennonite churches are distributed among four principle settlements and a number of outposts. The first and oldest of their colonies is that of "Choritz," along the Dnjeper, above Fort Alexandria. As recorded in their documents this place was first settled by them about 1788. At the time of my sojourn among them they celebrated their one hundredth anniversary. This settlement numbers about 11,000 people. In 1803 some 2000 of their people settled about one hundred miles farther south, at the "Molotschua." This is now their largest colony, numbering some 25,000 people. The colony at the Volga was started in 1853, and that in the Crimea in 1862. The settlement about Warsaw and the Caukasus are much smaller. According to the latest reports the number of the Mennonites in Russia is estimated at 45,000.

Comparing the temporal condition of this people with that of people in other countries, one has no reason to speak of their "hard lot." The majority are living in comfortable circumstances. Some have accumulated wealth. A number have purchased plantations of bankrupt Russian noblemen. Some of the members living on such plantations I visited. The one has 10,000, the other 40,000 and another nearly 100,000 acres of land. Their herds of sheep and cattle grazing on the great Russian "steppes" are numbered by tens of thousands. In a number of their villages they have built large mills, factories and foundries, giving employment to many of their laboring people. The great majority live in "dœrfer" (villages). The thrift and order of this people are really commendable: Shortly before I graduated from Union Theological Seminary, I heard a missionary from Constantinople, who had traveled among this people, say: "While, to make a convert from the Russian church implies banishment or exile, yet the Mennonites have done much through their temperance principles and their general consistent Christian living, to elevate the native Russian people about them. Prof. Rapphard, of Bale, Switzerland, traveled through southern Russia. Speaking to us last summer of the Mennonites, he said, "Their settlements are like gardens in that territory. They indeed are exemplary and deserve praise." In Odessa an intelligent business man, principal of a large establishment, said to me: "If you will continue your journey farther into Russia, you will find the settlements of the different people planted in climatic order. First, and on the lowest plane, socially and religiously as well, you will find the native Russian people. They surely are inferior to all the rest. A step higher are the people with whom I am associated in faith and belief, the Roman Catholics. Somewhat higher are settlements of different Protestant denominations. But another step higher are the colonies of the Mennonite people. They are successful, and in a prosperous condition. In every way are they a good example to their surrounding neighbors." The Archbishop of Odessa said in a recent public address: "Among the German people of our empire there is everywhere order, discipline and prosperity. Among the native Russians there is carelessness, indifference and disorder. The German, the Jew, the Mohammedan Tartar increase in wealth. The Russians are increasing in poverty and want, and must serve the others. Who frequents these saloons; these restaurants with intoxicating drinks? Who supports them? Who pays annually all these hundred millions for intoxicating drink? We, the Russian people! Is that honorable and helpful? It is the Russian people, and but comparatively few foreigners, that support the drinking places and make them prosperous. And in consequence of which, our people suffer the loss of their property, their social position, their moral character, and fall into degradation, want and suffering." My own observation led me to bear testimony to this striking contrast, and these lamentable statements with reference to the native Russian people.

As to the military service of the Mennonites, that has never been fully required of them, and is not asked of them at present. When they were first induced, one hundred years ago, to settle in Russia, they were granted special privileges and rights, some of which have been modified in the course of years, but never entirely revoked.

They pay a great deal of attention to the education of their children, and the religious element in education is made very prominent. In nearly every one of their one hundred and seventy-five villages is a school-house. The school term lasts from September 1st to April 1st, interspersed with short vacations. For higher education and for the training of their teachers they have three academies, one normal college and one female seminary. Last year they erected a handsome Deaf and Dumb Asylum and a hospital. Thus far the German language has been the medium of education in their institutions; but of late years it is being more and more supplanted by the Russian language. Most of their schools are in a prosperous condition, and are considered of a much higher standard than the schools directly under the Government. In every settlement they have spacious and commodious church buildings, some are capable of holding over two thousand people. During my stay among them we had many well attended services. At different places we had overcrowded meetings. The people generally manifested a deep desire for spiritual things. A great many more calls came to me for prolonged services and new appointments than I could comply with.

There are different branches among them, such as we find in all denominations. Nevertheless, to classify the "Jerusalem Friends" as a branch of the Mennonites, presupposes very little knowledge of either. The two have no more in common than has the Methodist church with the Universalists.

They have an annual General Conference, in which are represented most of their churches. They take an interest in Sunday-school work, the temperance cause, and Home and Foreign Missions, and on various occasions I was requested to address them on religious work in America.

Do not people of such a standard, and working on the lines, as they do, need our hearty co-operation? I think they should have our fullest sympathy.

I do not offer these lines by way of criticism, but it does seem strange that a paper like the *Independent* should publish such statements as in the above mentioned article without inquiring into the truth of them. J. B. BAER.

A GRATEFUL SOLDIER.

John Craig, a distinguished minister, and colleague of Knox, having gone to reside in Bologna, in a convent of Dominicans, found a copy of "Calvin's Institutes," which God made the means of his conversion to the reformed faith. He was seized as a heretic soon after, and carried to Rome, where he was condemned to be burned; but on the evening preceding the day of execution, the reigning pontiff died, and, according to custom, the doors of all the prisons were thrown open. All others were released; but heretics, after being permitted to go outside the walls, were reconducted to their cells. That night, however, a tumult was excited, and Craig and his companions escaped.

They had entered a small inn, at some distance from Rome, when they were overtaken by a party of soldiers sent to apprehend them. On entering the house, the captain looked Craig steadfastly in the face, and asked him if he remembered having relieved a poor wounded soldier in the neighborhood of Bologna. Craig had forgotten it. "But," said the captain, "I am the man; I shall requite your kindness; you are at liberty; your companions I must take away with me, but for your sake I shall treat them with all possible lenity." He gave him all the money he had, and Craig escaped. But his money soon failed him, yet God did not. Lying at the side of a wood, full of gloomy apprehensions, a dog ran up to him with a purse in its teeth. Suspecting some evil, he attempted to drive the animal away, but in vain. He at length took the purse, and found in it enough money which carried him to Vienna.—*Arvin's Cyclopedia.*

A TRIP TO NEW YORK AND CANADA.

EXTRACTS FROM MY DIARY.

In accordance with a request from the brethren at Clarence Centre, N. Y., and Stevensville, Ontario, to spend a few weeks in their midst and help them to carry on the Lord's work, I left home on Monday, March 3d, took the night express at Allentown and went clear through to Niagara Falls, where I arrived at 11 A. M. next morning. Here I spent several hours in viewing the wonderful cataract. It is indeed a grand sight to see, and the longer you look at it the more astonishing and beautiful it becomes. God's power and grandeur is manifested therein. While I was standing on the third of the three sister islands and looking out over the rapids above the falls a stranger turned to me with these words: "How can Bob Ingersoll stand here and behold such a marvellous power, and yet say there is no God." But the weather soon left me know that I was further north than I am when home, snow fell thick and fast. I took the train back to Tonowanda, where it was my unhappy lot, for the first time in my life to miss the train. I hired a hack, and a few hours later was seated comfortably in Bro. Jacob Krehbiel's home in Clarence Centre, N. Y. After a lapse of over two years since we last met, we were certainly glad to see each other once more, and soon we were engaged in brotherly conversation. After gratifying the desires of the body I was pleased to meet with a few of our brethren who, with their families and some neighbors, had gathered for a prayer-meeting. While we were thus employed in singing, praying and admonishing each other from the Word of God I felt like repeating the words of John Fawcett in his hymn:

> **Blest be the tie that binds,**
> **Our hearts in Christian love;**
> **The fellowship of kindred minds**
> **Is like to that above.**

Being tired, I rested all next day and in the evening we proceeded to the church, where I preached to an attentive audience. These services were continued during Thursday and Friday evening, the number of hearers increasing with every succeeding night. During the day we made family calls, both in and outside of the congregation.

On Thursday afternoon we held a prayer-meeting at the house of Jacob Lapp, who is a descendent from the Mennonites, but through neglect on his part as well as of his parents, he was without Christ until sixty years or more. Here too I met with the same sad experience that we meet with so often, where the parents, who are members of the Mennonite Church, are negligent and discourage their children to join any other church, but do not encourage them to join their own, until too late, the consequence is that they are strangers to the church and the children of the world, in many cases are feeders for other denominations and are lost for the Mennonites. This is very wrong. In this family God's good spirit has been doing his work, but we are also sorry to say that earthly ties have so far prevented them from uniting with Christ's body.

On Saturday morning Bro. Krehbiel and I took the train to Tonowanda and Hall's Station, where Bro. Shenk took us to his home and in the evening to Shawnee, where services had been announced. I preached in an abandoned Methodist church for four succeeding nights, and just about the time the Spirit was rousing the people, we had to leave. On Sunday, March 9, I preached in a school-house in which the Falls congregation is worshipping.

Coming back to Clarence Centre, on Thursday the services there were continued over Sunday to Wednesday night, when we took final leave from the dear brethren here. On Sunday morning I had the pleasure of speaking to the nice Sunday-school, and afterward preached a mission sermon, but as is the case every time where God's Word is preached, Satan finds a way to attract the young and so keep them away from church. By the time we came back from Shawnee a doctor had put up in a hall near the church and by giving comical lectures every evening amused his eager listeners. For this reason and also because Sister Eberhard, wife of Bro. Jacob Eberhard, the deacon here, being unable to attend church on account of sickness, Friday evening, March 14, was devoted to prayer-meeting at their house and God's choicest blessings rested upon these services.

On Thursday, March 20, we left for Stevensville, Ontario, passing through Buffalo we arrived at Black Creek towards evening, proceeding to the house of Bro. Jacob Danner, where we soon felt ourselves at home. The brother took us to church in Stevensville, where the congregation is worshipping in a neat and pleasant new church building. Here, as in Clarence Centre, we preached every night till Wednesday evening and visited during the day.

These services were very well attended, the church being sometimes filled to its utmost capacity. During all this time the weather was very changeable and the roads almost impassable; this certainly prevented some from attending the services.

On Thursday morning early we took leave from this place and started for home. Coming to Buffalo we found that our train had left fifteen minutes before, so we spent the day in viewing the beautiful city, and also took in the cyclorama "Jerusalem on the day of the Crucifixion." Here I learned some things that will go with me through life, a lesson every one should learn. On Friday morning, March 28, while the rain was descending in torrents, I reached my home in safety, well tired and exhausted, but conscious that my efforts were not in vain. I must especially remember that during my stay with these brethren I was treated with the utmost kindness and love, and a Christian spirit manifested itself everywhere. May God's special benediction rest upon them, and us all.

W. S. GOTTSHALL.

HEREFORD.—In several preceding issues of THE MENNONITE it was announced that our pastor had resigned and accepted another charge. It affords us pleasure to announce that our congregation, in connection with the Upper Milford, have engaged Anthony Shelly, of Quakertown, Pa., to fill this vacancy, and we trust the blessing of God may rest upon his efforts in building up the same.—Good Friday was observed by holding preparatory services preceding the last Communion service of our pastor on Easter Sunday. The services were especially memorable and most of our members, especially the younger, availed themselves of this his last Communion.—Sunday, April 20th, will long be remembered by our members as one of the most impressive and touching services held for a long time in our midst. Many a tear gave evidence to the sympathetic feelings which had been aroused. The services consisted of the ordination and introduction of our newly-elected pastor Bro. Anthony Shelly, by Bro. v. d. Smissen, assisted by Bro. Grubb. He was also received and welcomed by Bro. Grubb as a member of the Eastern Mennonite Conference. After the above service Bro. v. d. Smissen delivered his farewell sermon, which was based on the text as recorded in I Thess. 5: 23, 24. —The Y. P. S. C. E. meeting Saturday evening preceding was well attended and was favored with the presence of Bros. Grubb and Shelly, the former gave an interesting address. The society will hold a special parting meeting on Sunday evening, April 27th, in honor of our former pastor, who was its founder and earnest supporter.—Bro. v. d. Smissen has been busy during the past few weeks visiting his friends and members. Sunday, April 27th, he will deliver his farewell sermon at Upper Milford, and in the afternoon will have a parting talk with his friends and members of our congregation. Monday, April 28th, he will leave to meet his family in Ohio, and spend several weeks with his father at Hayesville, Ashland Co., O., before going to Summerfield, Ill., his new charge.—Bro. Anthony Shelly moved April 22d, and will occupy the former residence of Dr. Christman, near Churchville, Bally P. O., Berks Co., Pa.

Keep up hope in bad times. We have the same sun and sky and stars; the same God and Heaven and truth; the same duties and the same helpers. Hope thou in God.—*Dr. Goodell.*

Adversity borrows its sharpest sting from our impatience.—*Bishop Horne.*

MORNING MEDITATIONS.

Blessed Jesus, how I love Thee!
Only those who know, can tell
How much I love my own dear Saviour:
As He in my soul doth dwell.

Abiding there, through storm and sunshine,
Every moment of the day;
Whispering,—Oh! so soft and gently,—
"Follow Me, I am the way."

Yes,—I'll follow Thee, my Master,
Sowing seed along the way,
Trusting in Thee for the harvest
To be gathered at that day.

Many loved ones there already,
As they tune their harps of gold,
Beckon me;—Oh, yes, I'm coming,
To join with you in strains untold.

Gap, Pa. J. R. H.

SOME KIND OF ENDEAVOR.

[This essay was written for and read before the Young People's Association of the First Mennonite Church, of Philadelphia, by Joseph B. Bechtel.]

Of all words used in the English language we do not find one, I think, that is more applicable to every individual soul than the word "endeavor." We find, "if we allow our thoughts to run in this particular direction," that every being, that is human (regardless of nationality, or race, or position, or age, yes, in fact, regardless of anything) has a desire for something, and will make *some kind of endeavor* to gratify this desire. As the desires of man are different so will the endeavors put forth to gratify these desires be different. An instance, the man who has for his chief object in life wealth, what will he not endeavor to do in order to increase the amount; or the one who desires popularity, will he not endeavor to do almost anything, regardless of right or wrong, to reach his desired object: to be great in whatever sphere he may have been placed? Or again, the pleasure-seeker, and of which we find so many, is not he willing to sacrifice his *all*, in order to make some kind of endeavor to enjoy himself, even though it may last only for a moment? In all endeavors put forth for the above named objects, man is very apt to be disappointed, and find his endeavors to be in vain.

There are, however, other kinds of endeavors that will not disappoint nor disgust; for instance, church endeavors, or, in other words, endeavors to do church work, if done for Christ's sake, are sure to bring a blessing; or endeavors to work in Young People's Associations, like the one existing here, if real, are sure to bring marvelous results. Touching these different kinds of endeavors there remains one more kind that I will make mention of and this is to be the centering thought of the essay, namely, CHRISTIAN ENDEAVOR, or a more familiar term, the Y. P. S. of C. E. I shall attempt to give a brief history of the C. E. movement and a few of the many reasons why I like it.

In the winter of 1880 and 1881 there was a minister in the Williston church, Portland, Me., who had a revival in his church, and, having many converts, especially young people, became anxious to find a plan to keep said converts true to their Lord. There was a gap between conversion and church membership to be filled, and these young converts like all others, were to be trained and set at work. The pressing problem was, how? After much prayer and thought the pastor of said church invited the recent converts and the young members of his church to his house and after a social intercourse presented to them a constitution of the first Y. P. S. C. E. This constitution, with very few changes and some additions, became what is now the model Constitution of said organization. When the movement was seven months old, the first knowledge concerning the experiment, for an experiment it was indeed, was given to the world in one of the Boston papers under an article entitled "How One Church Cares for its Young People." This article, and others which followed, at once brought letters from Christian workers in all parts of the country, and ere long the looked-upon experiment was no more an experiment, but a recognized reality. It is marvelous to notice the rapid growth of this Endeavor movement, in 1881, 2 societies with 681 members; in 1882, 7 societies with 481 members; in 1883, 56 societies with 2870 members, and so it continued to grow that each succeeding year the number had doubled itself and sometimes even more than that, so that, in July, 1889, there were reported 7672 societies with 485,000 members. In 1881 the movement was carried on in the Congregational church where it was started, today it is carried on in almost every denomination. The first national convention of this organization was held in June, 1882, when six societies were known and five represented. At the last convention, held in this city, were gathered about sixty-five hundred souls, who represented nearly half a million, who had taken the solemn pledge, promising to serve the Lord to the best of their ability. One grand feature of the movement is, that it never entered a church where it was not voluntarily received.

WHY I LIKE CHRISTIAN ENDEAVOR.

1. Because of its wise object. The object of the movement as given in the constitution is, to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God.

2. Because it includes *all* who are willing to assume the responsibility of taking a pledge, promising to do whatever they can to promote the cause of Christ and the church, it is this endeavor that asks its members to do something, if not great, then small; I think at this place we too often stop, when we think we can't do anything great, we sooner do nothing at all. It is wrong. I know of one instance in particular, where the Y. P. S. C. E. has helped a soul over this point; again, I like the movement because it is no money making affair, but as I am convinced it makes all the money needed to sustain itself and its full share in the church, for I could trace instances where it has not only induced members to give one-tenth of the income, but even nine-tenth to promote the cause of Christ. Again, I like the movement because I believe it is the means of bringing the different denominations in closer communion with each other.

The church is not to be as a lake without an outlet—a mere glass in which the sky is reflected—but a reservoir that yields what it receives for the health of mankind.—*Dr. C. D. W. Bridgman.*

TESTIMONY OF EMINENT DIVINES AGAINST SECRET SOCIETIES.

Joseph Cook: I do abhor the selfish, clannish spirit of secret societies.

Peter Cartwright: Masonry originated with the devil, and will end with the devil.

William Otterbein, founder of the church of the United Brethren in Christ: A Freemason cannot be a Christian.

Pastor Fisch, of Paris, 1873: The church in America must stand as one man against Masonry, or be destroyed.

Rev. Joel Swarts, D. D., a renouncing Mason: Its [Freemasonry's] religion is anti-christian, ... Its prayers are blasphemous .... Its use of the Bible is sacrilegious .... The whole is a compound of Judaism and paganism.

John Wesley, 1773: I went to Ballymena and read a strange tract that professes to discover "the inmost recesses of Freemasonry," said to be "translated from the French original lately published at Berlin." I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry.—[New York Christian Advocate, February, 1884].

Alexander Campbell: I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. "They are of the world, they speak of the world and the world heareth them." Christians, though in the world, are not of it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ.

Nathaniel Colver, Baptist, former pastor Tremont Temple, Boston: I am free to say that it is my deliberate opinion that the vicious character of Masonry, and its guilt-concealing and barbarous oaths, are such as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece—a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice.

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PHILADELPHIA, MAY, 1890.

Bro. J. B. Baer. left his home, Richland Centre, on April 3, for a four months trip to the Pacific coast, to work among the brethren there. On his way thither he will visit several churches in Ohio, Dakota, and other states. Oregon is the objective point of his trip.

The Hereford and Upper Milford churches have extended a call to evangelist, Anthony S. Shelly, of Quakertown, to succeed Bro. C. H. A. van der Smissen as their pastor. Bro. Shelly has accepted the call, and will make his future home at Bally. Successful as he was as an editor, we hope and pray that he may be even more successful in the Gospel ministry.

THE NEW HYMNAL (German) is out. It is an excellent book. It not only compares favorably with any of the leading Hymnals now published but in many respects is superior. In several churches it has already been adopted. It can very readily be used with the old conference book. The advantage derived from buying the new book can readily be understood when we say that it costs only what the old book costs. Price, plain muslin binding, $1.25; muslin with leather back, $1.50; morocco imitation, $2.00; full morocco, $2.50; flexible, $6.50. Send your orders to Welty & Sprunger, Berne, Ind. The eastern churches can be supplied by N. B. Grubb, 2136 Franklin Street, Philadelphia, where a large stock is on hand.

"IS IT MARY or the Lady of the Jesuits?" This is the title of a very interesting and timely little book, by Justus D. Fulton, D. D., and published at 36 Bromfield Street, Boston, Mass.; 65 pages, illustrated. By mail 25 cents.

CONFERENCE.—The Eastern District Conference will hold its semi-annual session on Tuesday, May 6, next, in the Flatland church, near Quakertown. The opening session and conference sermon will be held at 10 o'clock, a. m. A ministerial conference will be held on the preceding day, at the same place, beginning at 10, a. m.

CHURCH NEWS.

PHILADELPHIA. — Easter Holidays were blessed days for our people. The unusually large attendance for the few months past and the interest manifested on every side, by members and others, plainly told us that the work of grace was deepening in many hearts. Passion week services were practically opened on Palm Sunday evening, when the topic of the pastor's sermon was, "The world's last prayermeeting." The truths presented were illustrated by life-size oil paintings, revolving on rollers, in a frame, procured for the occasion. Very vivid and striking were the illustrations and the application, setting forth the fact, that while Christians now unite in a throne of grace with the assured knowledge of audience and answer, a time will come, and is not far distant, when the entire host of sin and iniquity will unite in one great prayermeeting, uniting in the one prayer, Rev. 6 : 16–17; but, alas! none will then hear, and none will pity, for the cup of the wrath of God is full, and as it is poured out, the smoke of torment will begin to ascend, and will ascend for ever. The services were coutinued throughout the week. The pastor was assisted by Bro. van der Smissen one evening, when the sufferings of Christ were graphically portrayed. On Good Friday evening, in the presence of a very large audience, twenty-three souls were admitted into the membership of the church, this, together with twenty-two, who had been admitted during the past year, increased

the number of members added for one year to forty-five. On Easter Sunday the Lord's Supper was celebrated. The sacred elements were administered in the morning in German, after the pastor had preached from Psalm 27 : 1—"The Lord is my Light." In the evening the pastor spoke from Psalm 17:15—"I shall be satisfied when I awake in Thy likeness," and then concluded the communion service in the English language. At the close of the evening's service several persons came forward and asked that the2 be soon received into the communion of the church. While with sincere and grateful hearts we magnify the name of the Lord, we likewise pray for more grace to gather still larger numbers from the wild of sin and the world into His kingdom; and pray that the work of grace may still more deepen, and that all may be helped to deeper consecration. B.

TRENTON, O.—We had lately the pleasure to have with us several of our ministerial brethren who filled a number of appointments very acceptably. Bro. J. F. Funk, of Elkhart, Ind., arrived on March 11, and preached for us in the afternoon; the next day at Collinsville, and the following day at Imhoff's meeting house. He left on the 13th, to fill other appointments in the northern part of the state.—On the 22d, the brethren, Gœrz, of Halstead, Kan., Sprunger and Lehman, of Berne, Ind., arrived here and spent nearly a week in our midst. While here they filled quite a number of appointments, both here and at Collinsville, our other preaching station. From here the brethren went to Logan county, where a short stay was made with the brethren there. From Logan county the brethren returned to their homes. We hope and pray that they may soon visit us again. A.

BLUFFTON, O.—This congregation here has two places of worship, about four miles apart; both are substantial brick structures, with a seating capacity for 800 and 1000 persons respectively. Services are held every Sunday morning, alternating between the two houses. Sunday-school at each house every Sunday afternoon. The two schools number 500 scholars and 40 teachers; and are conducted in the German language, and are both in a very prosperous condition. May the Lord add His blessing that both schools may be the means of leading young souls to Christ, and win many faithful laborers for his vineyard. The congregation had a welcome guest in its midst for more than two weeks, in the person of Bro. D. Gœrz, of Halstead, Kansas. During his stay with us he preached nearly every evening, and besides this he conducted a number of day meetings. The services were largely attended and the interest manifested, proved that the services were highly appreciated. In the mean time Bro. G. canvassed the congregation in the interest of Bethel College. He was quite successful in raising building and endowment funds. —There are at present forty or more applicants for church membership. These will be admitted by baptism on Good Friday. The sacrament of the Lord's Supper will be celebrated on Easter. D. S. B.

BOVERTOWN.—Easter Sunday was a day long to be remembered by the congregation and Sunday-school. The morning services were opened in the usual way, when our pastor preached a very excellent sermon, appropriate to the occasion. In the afternoon the Sunday-school celebrated its Easter festival. The attendance was large and the interest good. The exercises, consisting of recitations, singing, etc., were gone through with in a manner creditable to all participating. At the close of the exercises the scholars were presented each with two Easter eggs, and suitable books and cards. Beautiful floral offerings were made to the school by several friends, one coming a distance of five miles. This school was opened two years ago with seven scholars; it now numbers forty-seven scholars and five teachers. The school is in prosperous condition.—On the last Sunday of March very interesting services were held in our chnrch, which were largely attended. They were conducted by Revs. J. B. Baer, the Home missionary, and A. S. Shelly, of Quakertown. The former preaching in the morning and the latter in the evening. D. W. B.

MISSION DEPARTMENT.

FROM OUR MISSION FIELD.

Below we give a letter from A. S. Voth, teacher at Cantonment:

Cantonment, Ind. Ter., Mar. 17, 1890.

DEAR BRO. A. M. FRETZ:

To-night, though my pen is taken with a trembling hand, I do it gladly to throw a few thoughts on paper for THE MENNONITE.

Spiritually, perhaps hardly ever before was I (and probably all our workers here at Cantonment) made so glad as during the last few days. Our kind and dear agent, Ashley, and Inspector Miller visited us last week. Both, especially the agent, spoke so attractively to our children and to us that it is my heart's desire to have their loving words remembered; yea, made good by worthy deeds.

Last Friday night, at a late hour, while engaged in writing, I was surprised by Johnny, one of our schoolboys, who entered my room after he with the other boys had been sent to bed about an hour and a half before. He could not sleep. Something heavier than a stone burdened his heart. They were his sins. Weeping and mourning he came near me, saying, "Mr. Voth, I want to be a Christian now." This being the first time that a child came to me with so serious a matter, I was at first struck with fear as to what step I should take, but my first fright was soon changed into prayer, praise and gladness. After a short talk, in which I found that his sins pressed him down into the dust, we knelt down together for prayer. It was given to both of us to pray from our hearts, and these prayers rose up to the throne of mercy, to which place so many have gone before for our little pilgrims. We felt greatly blest. Before Johnny left my room he declared that his sins were gone. Our hearts were now filled with praise and gladness, and these are maintained until this day. Pray with us for little Johnny, one of the first-fruits in Cantonment. May he remain faithful to his Lord. The Lord who heard our prayers will surely answer us again.

As the children always go home for a while on Saturday, I thought it wise not to speak about what had occurred to our children at the time, and so all remained quiet on that Saturday. Only to a few of my co-workers I related the fact. To shine, however, is the nature of light, and even this light could not remain unnoticed. On Sunday the news was known among all our children, sooner than I thought it would be. This I surely did not consider wrong whatever, but what brought sadness to my heart was the fact that some of our dearest scholars commenced mocking Johnny by pointing at him with the words, "There goes the little Christian." They had wounded his heart. After our devotion in the evening, when all the boys had collected in their play-room, it was given me to talk to them of what had taken place, in love and kindness, and of what they had done to Johnny. Upon this we knelt down in prayer. God in his love touched all their hearts; they felt sorry for the sins they had committed.

After a little while one of them came confessing his sins and wishing to be a Christian also. We prayed again, but the blessedness which was experienced in the other case strayed away from us partly. I could not help thinking that it was more a kind affectionate feeling which overwhelmed him than real sorrow for sins committed. I impressed on him the truth that he could not deceive God, and should therefore not deceive me. May God grant that all our children may be sincere. I told this boy to go to bed in prayer; we would pray for him also.

In Bro. Hirshler's room nearly all the mission workers, Mr. Pulling, a colored man, and several of our largest school-girls had assembled to spend an hour in singing. There I also went, and on entering I stated why I was late, and after singing another hymn we all knelt in prayer. While praying the heart of our dear colored friend was crushed. For a long time God had earnestly sought him, but without results. Here the first ray of God's light reached the very depths of his heart. Here the first true prayer came from his lips! But oh, the groans which he uttered! How sad to follow Satan until advanced in age! Mercy, however, had taken strong hold of his heart and gave him victory at last. I shall never forget the words as they came from his lips: "My heart is sore, but I am so happy as I never was before." May God keep his heart all his days! May he by word and action point the Indians, among whom he committed so many sins, and whose language he knows well, to his Saviour, that many may, through his efforts, behold the light which he sees and be saved in heaven with all God's children. Sweet will be the rest there.

The following morning another boy came to my room and wanted to become a Christian, just as E. D. Thompson, the saved colored man, entered. What love and joy we experienced from our Father in heaven as we came to Him in prayer!

Dear brethren, I must close, but heartily ask you to pray for the work done. The labor for God is not in vain!

With best regards your friend and brother, A. S. VOTH.

REPORTS FROM OUR MISSIONS.

CANTONMENT: — *Fourth Quarter*, 1889.—In opening I feel indebted to thank God for all the manifold blessings which have been bestowed upon us during this quarter. The Lord has visibly manifested himself to our, or better, to His work. He gave the Indians a willingness to send their children to us for training and instruction. When I say He gave them a willingness, I mean to say we did not ask nor invite them to bring their children, but simply told them we had again opened the school. My object was to ascertain whether the Indians appreciated our work. If they had not brought their children we could conclude that they would rather keep them at home.

My work in this quarter was a much varied work, too much so to have the best results in every work. I made occasional camp visits, but not as many as I should have made. Mostly when I went to camp it was to visit the sick. I was repeatedly called to visit Walker Roadtraveler, but there was no hope for his recovery. On November 8 he went in peace to his eternal rest. He was buried on November 9, upon which occasion I spoke briefly to the Indians. He had the consumption. About an hour before he died he told me that he had strong faith in his Lord, and that he truly hoped to get to heaven. He asked me to pray with him. After the prayer he told me that he wished his sister Lydia would become a Christian. Lydia has since expressed the desire to be baptized. To this end I have commenced, with the largest children a catechetical class.

Our devotional and religious services were conducted the same as during the previous quarter. With joy we saw that several of the largest children attended with attention and satisfaction, notwithstanding that the most of the laborers on the new building were Sabbath-breakers, and showed themselves irreligious. In this quarter we had our Christmas festival, of which I must testify that it was one of the happiest feasts in my life. The exercises were held on the evening of December 24, when we had a nicely decorated pine tree in our school room. We were sorry that we could not have the services in the new house.

The sanitary condition during this quarter was very good, for which we owe thanks to our heavenly Father.

Commending myself and all the dear fellow workers, and the whole work to your earnest prayers, I remain yours,

D. B. HIRSHLER, Missionary.

WASHITA.—*Fourth Quarter*, 1889.—We rejoice to know that the Lord counts us worthy to be co-laborers in extending his kingdom. Our work during the past quarter was only a preparatory work, toward the real work we are called to do here, viz.—preaching and teaching the Gospel. It will still be the same for the near future, but preparatory work is also necessary in work relating to God's kingdom. We praise the Lord that he has kept us in health and blessed us in this work. On several occasions, opportunity was offered me to direct by word and deed individual Indians to the Saviour. A blessed

opportunity to this we found on the holy Christmas eve.

From October 25 to 28 we had a visit from Bro. Voth from Darlington, and the brethren Christian Krehbiel and D. B. Hirshler from Cantonment, which gave us much joy. On the 27th we were permitted to commune together at the Lord's table. Bro. Krehbiel preached and distributed the Lord's supper. With joy we recall the hour of the blessed meeting. May the Lord grant us more such visits from dear friends.

(The brother goes on and reports how he had gone to Darlington in November, to fetch a load of provisions; how on his return trip, while crossing the South Canadian river he stuck fast in quick sand. He called to his assistance a number of Indians, living about a mile distant, who stripped themselves naked, went into the river and helped to carry out the load and wagon by parts). He continues:—Since the land at Cantonment mission station was surveyed, and it appears that the boundary lines of the quarter section land on which the school is situated do not run as we hoped, so we very much desire that the quarter section which the mission is to choose here, would be correctly surveyed before we build a stone house, or do other permanent work; else the chosen place may afterwards appear unsuitable. We hope to be able soon to employ a surveyor for the purpose. It often became necessary for me in the past quarter, to assist in outdoor work. An Indian is hard to get when most needed.

May the Lord in the future lead us with his hand of blessing, and bless the work we do for our Indians. With best regards.

J. J. KLIEWER,
Missionary.

A LETTER FROW ONE OF OUR INDIAN GIRLS.

Cantonment, Ind. Ter., Mar. 15, 1890.

Dear MENNONITE:

As I have a chance for writing a letter this noon, I shall try to improve my time.

Our teacher, Mr. A. S. Voth, wants us to write a letter to THE MENNONITE. But before I write to you other things I shall tell you that we are getting along all right in school, because our teacher teaches us how to do good and not to do sinful and bad things. He teaches us how to love God, our Father who is up in heaven. We have been trying to learn of Him very much.

We learn how Jesus was mocked by the bad people. They put their tongues out and laughed him to scorn. It may be that our friends and parents will laugh at us if we are talking about Jesus us to scorn.

Now the Indians are talking of Jesus that he is in Wyoming or in Dakota. They say that he has a tent like the Indians, and herds of buffaloes. We do not want to believe that He is here, He won't be here on earth like that. He won't come down like a child or a common man, but like a king, and we shall only believe the Bible.

Our teacher also taught us how to play croquet, and we are going to know it now. We know vacation is coming.

We have about 49 children in the Cantonment school. We have literary society on Thursday night, and on Wednesday we have Catechism. When one girl saw that book she said "Catching," but I said "Catechism." That girl's name is Jennie Bringing Good. I like to read in THE MENNONITE whenever it is here. I think I must close my few lines.

Yours Truly,
CLARA CATCHING.

MINISTERIAL CONFERENCE PROGRAMME.

I. Manifestation of Christ, considered according to John 14: 21, 23.—*W. S. Gottschall.*

II. Eternal Punishment.—How to preach it.—*A. H. Gottschall.*

III. The Mistakes that Ministers make.—*A. B. Shelly.*

IV. The Church of Christ: Of what does it consist; its unity and how to promote it.—*A. M. Fretz.*

V. Is any one justified to sever his connection with his congregation and unite with another, and, if so, under what circumstances; how shall such a person be considered?—*A. S. Shelly.*

VI. The principle causes of the manifold difficulties in congregations, and how to dispose of them.—*N. B. Grubb.*

The conference will be held in the Flatland church, on Monday, May 5, next. Begin at 10 o'clock, a. m. A cordial invitation is extended to the members of the conference and of the congregation.

J. S. MOYER,
Chairman.

RECEIPTS FOR MISSIONS.

FOREIGN MISSSIONS,

HERM. SUDERMAN, Treasurer.

FOR ERECTION OF A CHURCH IN IND. TER.

Cong. at Wissingen, Baden, Ger.,	40 Marks
Peter Hege, Germany,	20 "
Ellerwald Elling, West Prussia,	37 "
Rev. Roosen, Hamburg, Germany,	30 "
Thanksoffering from Rev. E. Hunsberger,	$3
John Soldner, Indiana,	5
E. Riggenbach, Columbus Grove, Ohio,	2

FOR MISSION HOUSE AT CANTONMENT.

Alexanderwohl Congregation, Kan.,	$7 00
Gnadenberg " " "	9 00
Eliza Ann Stover, Bedminster, Pa.,	3 00
Daniel S. Rickert, Dublin, Pa.,	2 00
Jeremiah Miller, Stiles, Iowa,	5 00
Springfield Congregation, Pa.,	18 00

FOR SUPPORT OF MISSIONS.

Moundridge Sunday-school, Kan.,	$22 90
Gnadenburg Cong., Mission Festival,	31 12
Gerhard Wiebe, Cleveland, Ohio,	75 00
U. S. Government, for the Halstead Indian School,	760 18
Deep Run Sunday-school, Pa.,	5 00
" " Cong., Pa., Mission Festival,	6 00
Salem Congregation, Ohio,	6 81
Emmaus " " Kansas,	41 00
P. H. Goertz, Dakota, Tithe,	2 50
Jos. Rediger, Illinois,	3 09
Mary Bowman, West Ferry,	2 00
Jacobine Berchler, Illinois,	2 00
Jacob Stucky, Indiana,	50
Peter Evarts, Illinois,	2 00
B. Loewen, Manitoba,	70
Mary Conrad, Iowa,	2 00
P. Wiens, Manitoba,	1 00
Mission Box, Berne, Ind.,	1 00
Birthday Gifts, Members of Berne Cong.,	8 54
" " S. S. Scholars " "	15 54
Tithe, F., Berne, Ind.,	20 50
" M. S. & K. S.,	1 00
Rudolph, Riesen, Kansas,	15 00
Pawnee Rock Congregation, Kansas,	17 50

HOME MISSIONS,

DAVID GOERZ, Treasurer.

Rudolph Riesen, Kansas,	$10 00
From an unnamed brother in Ohio,	10 00

INTERNATIONAL S. SCHOOL LESSONS.

1890. Second Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 5. May 4th.

THE RULER'S DAUGHTER.—Luke 8: 41, 42, 49—56.

GOLDEN TEXT:—Fear not; believe only, and she shall be made whole.—Luke 8: 50.

Affliction and sorrow came to the house of the ruler of the synagogue in Capernaum; for when the only daughter, in the bloom of youth lies at the *point* of death it must surely cause sorrow, and when the word is passed, "She is dead," affliction must be severely felt. Such we may picture to our mind the state in Jairus' household. But where sorrow pressed him and affliction stared him in the face he resorted to the only true means for help. The family physician has no hope, no medicine will save her. Having had, however, opportunity to learn of the power of the great Physician, the man set out in haste to find him. The sorrowing father went to the true source of comfort. In all our sorrow and affliction, Jesus only is our help. He went in the right way—in faith. There was no doubt in his mind. If Jesus would only come into his house. He appeared before Jesus in the right spirit—in humility; fell at Jesus' feet. It is often the case that if nothing else will bring the sinner to Jesus, affliction will. Jesus did not deny his request. He went, followed by much people. While going an incident occurred by the wayside, v. 43—48, which, though it must have tried the patience of Jairus, must also have been a great aid to his faith. The woman's incurable trouble so easily healed at the touch of the vesture of Jesus, must have been an evidence to the man, believing as he did that his daughter must soon die, that his pleading with Jesus would draw power from him to preserve her. The man's faith was however tested as well as strengthened. Word was received that the daughter had died, and hence useless any longer to trouble Jesus to come; for when the patient is dead there is certainly no need of the physician. But with this physician it was otherwise. *Fear not; believe only.* Jesus had the self-consciousness that he held in his hand the key of all resources of infinite power. Relative to that power what was it whether the child was alive or dead The power was unlimited. The only danger was that Jairus' faith should fail, and from the reading of the words we learn that her restoration depended upon his faith. If we come to God in prayer for temporal blessings we must already have received the spiritual blessing of faith. The mourners were put out when the great comforter came in. Jesus with Peter, James and John, and the child's parents went into the room. The apostles must be present, in order that they

might be able afterward to testify to what was done. The parents that they might have the personal evidence that Jesus raised their daughter.

She is not dead, but sleepeth.—This was a figurative expression. Though truly dead she was in the hands of him who is the resurrection and the life. He called her spirit back and she revived. Jesus gives us a proof of the soul's existence after the death of the body and apart from it. Jesus is able to raise from the dead. One fact is proof of the possibility for all. Science prophesied that it was impossible for a steamship to cross the ocean; she crossed and proved it was possible.

Lesson 6. May 11th.

FEEDING THE MULTITUDE.—Luke 9: 10—17.

GOLDEN TEXT:—Jesus said unto them, I am the bread of life.—John 6: 35.

Jesus declared himself the bread of life and by the miracle in this lesson he gives us an example of his providing and strengthening power. Spiritually he is the sustenance for our souls, temporally he provides for our wants. The lesson brings us to a time of unusual religious excitement. John had been recently executed, the suspicion and jealousy of Herod was aroused, the annual passover was approaching. The new religion—that of Jesus of Nazareth was gaining fast hold on the common people.

The twelve apostles returned from their missionary tour and made a full report of their work, their trials, and their successes. It is well for all workers in the Lord's vineyard to return again and again to him, telling him all their experiences and seeking his directions. The secret for all great work done for the Master lies in a humble childlike dependence on his wisdom and will.

11.—Though Jesus with his disciples sought retirement the people, when they knew where he was, followed him. He did not discard them but constantly attended to their spiritual and temporal needs. No seeking one was ever lost.

12.—The twelve disciples were concerned about the temporal needs of the multitude, this was commendable, but they lacked the proper wisdom as to how these needs could be supplied. Instead of leaving Jesus to gain our daily sustenance, we should come to him and ask his help and blessing. A large part of the people are like this desert, full of people perishing of hunger and they need eternal life and nourishment and strength for the same; they need to be satisfied with love and with hope and faith and courage; they are dying for want of the bread of life. Jesus says unto us, —"Give ye them to eat." Brethren, the day is fast wearing away, say not "We cannot, we have nothing to give. Do your duty toward your fellow men and Christ will give you a supply just as fast as you need it. Our duties and our privileges are not measured by what we can do of ourselves, but by what God is willing to do through us.

16.—Jesus took the few loaves and fishes and blessed and gave thanks to God for it. We should always give thanks and ask God's blessing upon the food he gives us. *He brake the bread*, illustrating and foreshadowing how his own body should be broken as the bread of life for the perishing world. He distributed first to his own—his followers; they were to pass it round to the hungering multitude. Disciples now as then are the almoners of Jesus distributing his blest gifts to their fellow men.

17.—"They did eat and were filled."—None went away hungry. So ever is God's gospel to the world, all that truly partake therefrom can be satisfied and strengthened. But not only were the people filled, but in gathering up the fragments each disciple filled his wallet —basket, with what remained. The bread had so multiplied that there was enough and much left, so it is with the dispensing of the bread of life. The disciples who feed others will themselves be greatly enriched. Those who trust Christ to use their little store, will find it wonderfully increased in his hands.

Lesson 7. May 18th.

THE TRANSFIGURATION.—Luke 9: 28—36.

GOLDEN TEXT:—And there came a voice out of the cloud, saying, This is my beloved Son: hear him, v. 35.

The exact place of the transfiguration is unknown, but most modern scholars incline to the opinion that it was Mount Hermon; while tradition dating back to the fourth century places the same on Mount Tabor.

28.—"About an eight days,"—Matthew says, "after six days;"—i. e., six complete days intervened between the day of "these sayings"—conversation recorded in preceding verses, and the day of transfiguration, while Luke counts both these days in.

Jesus took three of his disciples—Peter, John and James, these three seem to have been the most advanced in the knowledge of Jesus and his kingdom, and hence he gave them the most opportunity to receive new revealing truth. The ones admitted when Jairus daughter was raised. The three "Pillars" of the church (Gal. 2: 9). "Eye witnesses of his majesty" (2 Pet. 1: 16). His first acquaintances, and the first called. Those who have served Christ faithfully in the valleys of daily duty, and have lived near to him, can climb with him the mount of his glory.

29.—"And as he prayed."—The object was prayer, but for what he prayed is not stated, undoubtedly for strength to endure, as suffering was coming on, and for faith and enlightenment of the disciples in their coming gloom. While engaged in prayer the appearance of his countenance was changed and shone as the sun while his raiment became white and glistening. The infinite fulness of the spirit was poured out over the whole being of Jesus; his heavenly glory now broke forth, and his three witnesses saw the glory.

30.—But beside Jesus glorified they saw Moses and Elias, now in their glorified state, present with Jesus. Moses, the representative of the Law, who had done his work in preparing the people for Christ's coming, and Elias, the representative of the Prophets, who had declared the mission of the Messiah, and foretold his suffering and death. They had come to converse with Jesus concerning his death, resurrection and ascension.

32.—"Were heavy with sleep."—It appears that the transfiguration took place in the night time, and the disciples were sleepy, but in the glory surrounding them they overcame the force of sleep, watched and saw the Saviour's glory and of the two with him. In indolence we miss many spiritual blessings while the heart of the wide awake Christian is the scene of many a transfiguration.

33.—As the two saints were about to part from them, Peter realized the blessing of being in their company and would build tabernacles for their abode. But Christ's kingdom was not be established with outward glory. There were other duties still lying in their paths.

34—36.—They had still to make another experience on the mount, besides seeing Christ and saints in glory. God appeared to them in a cloud and gave the disciples the audible evidence that their master was the Son of God, worthy to be heard and obeyed.

The facts of this vision was not to be made public, until after the resurrection. His work was not completed in showing his disciples his glory, they must also go with him into Gethsemane, to the cross and the tomb. Had they preached the Messiah now, they would hardly have held him forth as a dying Redeemer. They were to preach it when the proper time came. The transfiguration was a power, a comfort, a help all the rest of their lives. But they had to leave the mount and attend to their duties in a sinful world.

Lesson 8. May 25th.

THE MISSION OF THE SEVENTY.—Luke 10: 1—16.

GOLDEN TEXT:—The kingdom of God is come nigh unto you.—Luke 10: 11.

I. *Christ's laborers sent forth.*—Seventy besides the twelve apostles, chosen long before. Christ's work is a progressive work. He first sends 12, then 70, then 500 brethren, then thousands. There were certain advantages in sending them two by two. Two witnesses to the truth; two to aid and encourage each other. The time of his ministry was short and yet there are many places to which he must go, hence he sent these heralds to teach and prepare the people for his coming. There was much work to be done, but few laborers. The laborers must also pray for more laborers in the harvest. While we are praying for more laborers, we do not lose the interest in the work, and God will prepare *us* better for the same. All true laborers are sent of God.

II. *Instructions for the laborers.*—"Go your ways." Our work is easily found, if we go to meet it. The disciples in their defenceless condition had many dangers to face. The true way to go and work for the Master is the innocent lamb-like spirit. Time was short so they should not waste it in making unnessary preparations, or burden themselves with unnecessary things, as God would provide for their wants. Neither should they make, as was the custom, unnessary long salutations. They had more urgent business. We are not to allow the formalities of life to interfere with our Gospel works. The proper salutation upon entering a house was not to be neglected. —*Peace*:—Their work was a peace mission and wherever they went they were to give the peace salutation, which would again be returned by the children of peace. They were not to be fastidious and make trouble for the host, but on the other hand were to accept whatever was offered them.

III. *Work to do.*—(1) "Heal the sick."—They were to do what Christ did, and give a visible proof of the beneficence of the Gospel. We can often work for Christ by alleviating temporal wants. (2) Declare the coming of the kingdom of God.—They were to invite men to the blessings of the Gospel. Give them spiritual help. If their work would not be appreciated, they should not enter into a contention, but should leave the with warnings, yet with the word of mercy and invitation.

IV. *Warnings to those who reject the laborers.*—Sodom had less than ten righteous persons, and hence was consumed off the earth; but its privileges not being as great as of those cities to which Christ came it would still fare better in the day of judgment than the cities rejecting Christ and his Gospel. The wicked heathen cities of Tyre and Sidon were more excusable than Chorazin and Bethsaida in their unrepented condition. Capernaum, which had all the privileges of the Gospel, with Christ dwelling in it, should still be lost unless it accept the same. Let us all take warning from these words of the Saviour and Judge. In rejecting Christ's messengers he himself is rejected. A turning away from Christ is forever severing one's self from the presence of God. This may be done by simply neglecting his gracious and loving invitations. A rejection of known truth blinds the moral perceptions. The sun hardens the clay, while it melts the wax; causes the dead plant to decay, while it gives vigor and glory to the living.

The more sincere our desires, and the more earnest our efforts to promote the glory of God and the welfare of man, the more will our love to Jesus increase. Idle Christians always have lukewarm hearts, which are at once the causes and effects of their sloth. When the heart is fully engaged in God's great work, it will glow with love of the Great Son, who was Himself a servant in the same great cause.—*C. H. Spurgeon.*

MARRIAGES.

GEHMAN—BERGEY.—On April 10, 1890, by N. B. Grubb, at the home of the officiating minister, Ulysses S. Gehman, to Miss Amelia B. Bergey, both of Franconia [Morwood], Pa.

STAUFFER—HOFFMAN.—On March 22, 1890, at the residence of the bride's parents in Philadelphia, by Rev. N. B. Grubb, Henry W. Stauffer to Miss Ida Minerva Hoffman, all of Philadelphia.

MARKLY—GEISER.—On April 5, 1890, at Schwenksville, by Rev. W. S. Gottshall, Jacob A. Markly and Miss Susan S. Geiser, both from Schwenksville.

DEATHS.

STAUFFER.—On January 10th, in Bethlehem, Pa., of influenza, Olivia, wife of Abraham Stauffer. Funeral on the 14th. Interment at the Springfield Mennonite church, Revs. J. S. Moyer and A. B. Shelly officiating.

HIMMELWRIGHT.—On April 10th, in Milford, Bucks county, Emeline, wife of Franklin Himmelwright, aged 35 years, 8 months and 17 days. Interment at Trinity Reformed church, Revs. A. B. Shelly and C. Z. Weiser, officiating.

BEIDLER.—On April 12th, at Centre Valley, Susanna, widow of John Beidler, aged 71 years, 1 month and 5 days. Interment at Saucon Mennonite church. Revs. J. S. Moyer and A. B. Shelly officiating.

BACH.—On April 18th, at Sellersville, Bucks county, Barbara, *nee* Weiss, wife of Nathan Bach, aged 73 years, 8 months and 4 days. Interment at Sellersville on the 24th. Funeral services were conducted at the house by Rev. A. B. Shelly and at the church by Rev. J. G. Dengler.

KRATZ.—On March 30th, in Bedminster, Leah Meyers Kratz, wife of Henry B. Kratz, aged 50 years, 4 months and 6 days. Interment on April 3rd, at the Deep Run Mennonite church. Services at the house by Rev. A. M. Fretz, and at the church by Rev. W. S. Gottshall.

NONNEMAKER.—On March 30th, in Bedminsterville, Bessie Gertrude, child of Dr. N. S. Nonnemaker, aged 3 months and 13 days. Interment on April 3rd, at Sellersville cemetery. Services at the house by Rev. A. M. Fretz, and at the church by Rev. J. F. Ohl.

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THE MENNONITE.

VOL. V. PHILADELPHIA, PA., JUNE, 1890. NO. 9.

FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

BUILDING.

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation-stone.
Then the courses, framed to bear,
Lift the cloisters pillared fair.
Last of all the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

Souls are built as temples are—
Inch by inch, in gradual rise,
Mount the lavered masonries,
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one—
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are—
Here a carving rich and quaint:
There an image of a saint;
Here a deep hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless touch
Adds a charm or leaves a scar.

Souls are built as temples are—
Based on truth's eternal law
Sure and steadfast, without flaw,
Through the sunshine, through the snows
Up and on the building goes,
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.
—*S. S. Times.*

LABOR AND REWARD.

The certainty of the spiritual harvest, if we sow to the Spirit, and faint not, is one of the great incentives to Christian work. Our earthly schemes often fail, our plans miscarry, and all our toil goes for naught. It is not so in spiritual husbandry. The harvest may indeed be delayed, and our hearts grow weary of waiting, but "in due season we shall reap if we faint not." This is a good thing to refresh our souls with as we take up the duties of a new year. It is ours to sow the seed of truth, and look to God for the increase. It is impossible to tell what a magnificent harvest he may give to a single seed sown in love and watered with our tears. A single act of kindness done in Christ's name, a word of encouragement spoken to a desponding soul, may be the seed from which a golden harvest shall be garnered. Never was there a seed-bed with such glorious possibilities of harvest, as the human heart, especially in the mellow, virgin soil of the child heart. "Wherefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."—*The Christian Evangelist.*

HAVE you ever made a study of persons disagreeable, dissatisfied and discontented in their relation with the Church, and their place and their position in it? If you have you have found, as the writer has, who has somewhat studied that subject, that they, almost as a rule, are *not* peaceable, kind and happy at home; they give very little time and less money to Christian life and work; they are about as ugly in their homes as they are in their church. The rule seldom fails, that when a Christian, kind, helpful, thoughtful, and generous, and gets along peaceably in his home and family, usually gets on nicely in church life, and is helpful in building up the Master's Kingdom.

HE who spends his time looking after the defects of others not only is guilty of a wrong to his neighbor, but he wrongs himself, as while he is looking after the filth of others he neglects his own welfare and is guilty of a double crime. Such persons, if the facts were known, are always involved in some crime which they seek to cover up by calling attention to others.

A LETTER FROM HOLLAND.

In the following we give a letter, written some time ago, by N. D. Schuurmans, a former missionary in the employ of the *doopgezinda* (Mennonite) Mission Society, on the Island of Java:

Haarlam, April 15, 1890.

REV. A. B. SHELLY,

Dear Sir:—I was glad to be honored by receiving your esteemed letter, dated March 22 last. At the same time I received the *Vierteljæhres Berichte*, 2d and 3d part, 1888, and 1st, 3d and 4th part, 1889, and THE MENNONITE, Nos. 4, 5 and 6. For the sending of these I offer you my sincere thanks. I was much pleased with the contents of THE MENNONITE, and have taken a subscription at my bookseller's for one copy.

According to your directions, so kindly given me, I wrote a letter to Rev. Voth, begging him to give me the desired information with regard to the mission field and the labors of our American brethren. It was impossible for me to answer your friendly letter before to-day. I have been for a long time suffering with *catarrh-intestinalis*. This disease began already in 1874, and in order to have my health restored I was compelled in 1878 to return home. However, though I have consulted many physicians, I am not yet fully restored, and am subject to occasional recidivations, especially so during the later times.

There are many hindrances or obstacles put in the way of propagating the Gospel in foreign countries. But when a missionary has fallen sick and there is no hope of his being restored again, I consider his case one of the greatest difficulties met with for him who has an earnest desire to serve his Lord among the heathen.

Only a *few* persons, as it seems, can escape this unfriendly guest, which stands in the way of making known the Gospel in every part of the world and forces many a one to go back and relinquish his labor for the salvation of souls dwelling in darkness and a miserable condition. To the few who escape sickness may be reckoned our old brother, P. Jansz, who, nearly 70 years of age, is still steadily working at Surakarta, Java, in making a new Javanese translation of the Holy Scriptures. But two others of our former missionaries, sent out by our Mission Union, Dayer and Klinkert, were obliged to return from Java, on account of sickness, after they had worked on this island only two to four years. Rev. Dayer died before he reached his native country. Rev. Klinkert, on the contrary, was permitted to return in rather good health and was afterwards charged with the translation of the Bible into the Malayan language. This being finished, he was appointed docent of that language at the University at Leyde, which position he still holds. Our missionaries now in service are Jansz, Jr., and Fast at Mergoredjo (Java) and Nickel and Wiebe at Pakanton (Sumatra).

As for me, I am confined to the narrow limits of my chamber, now and then, as occasion affords, writing articles on mission topics for our periodicals, in order, as far as possible, to awaken or to keep alive the missionary spirit among those who are uninformed in regard to our labors, or who do not yet feel the necessity of spreading the Gospel in foreign countries where Christ has not been preached at all places, i. e. the East Indian Archipelago, more especially upon the Island of Java, where I was working for the period of 15 years.

I consider it to be one of the most holy and necessary duties of the Christian church in general, and of the Mennonite church in particular, to have a mind for the propagation of the Gospel among those who are destitute of the salvation through Christ—not only because the Lord himself has given an example by preaching the Gospel unto them, who at that time dwelled in darkness "outside of the boundaries of the Holy Land," to the heathen "in the coasts of Tyre and Sidon," in Decapolis and other places—not only because there are many passages which bear the meaning that the gospel will be preached in every part of the world—not only again, because He gave us a direct command, "Go ye into all the world and preach the Gospel to every creature," * but also because we ardently confess with heart and mouth in which we are strongly confirmed by what we have seen and heard, "Neither is there salvation in any other (than Christ), for there is none other name under heaven given among men whereby we can be saved" for eternity, or wereby we can be made happy in this present world.

Only after we have lived in a country like Java and among a people like the Javanese can feel the full sense of that word—then we can imagine what it is to be without Christ in the world, and without the benevolent influence of His Gospel which brings light. Where the light of Christ does not shine utter darkness prevails. Though there may be a high state of civilization and a knowledge of sciences, if the love of Christ is not felt and has not been influential in stimulating to love each other as brethren, then there is no love at all in the holy meaning of the word; —thus the parent has a mind for the education, the welfare and the intellectual development of his children, not because he loves them, but because he intends to get them learned and well placed in society, in order to get rid of them as soon as possible. Then the husband does not treat his wife as one of the same nature and value with himself, but considers her either an object of pleasure, of brutish sensuality, which is in general the case among the higher classes of the Javanese, or as a beast of burden that is at his disposal only to work for him, as it may be seen among the lower classes. Then the children obey their parents, not with a loving and grateful heart, but because they are afraid of being soundly beaten if they do not behave according to the commands of their fathers and mothers. Where the love of Christ, or through Christ, the beloved Son of the Father, who is love Himself, is not felt or not known, there is only fear, working or producing a state of slavery, not in the *same shape* as it is seen in Africa or its surrounding countries, but nothwithstanding with the same sharpness and oppression, suffered in no less manner or measure than among the children of Ham. Without this life that flows out of Christ, there is only a hard, a heavy and severe struggle for life as it is found among the lower classes, and a rejoicing in sensual pleasures by the rich. The poor are suffering and are oppressed by the rich, who regard them as "poor devils," stubborn outcasts, who are only worth living as far as they can serve their oppressors. For it is not made known to them (the Javanese) that ALL are children of the same Father, who created them all with the same hearts, with the same desires and with the same destination; that the same blood runs through the veins of the poor and the rich, and that they are placed upon earth to help each other and, though different in their social condition and state, how they are to live the same life, through Jesus Christ, in a spiritual and delightful union* with our Heavenly Father.

What I have written above could be proven with many examples taken from the life, the manners and the customs of the Javanese, namely: That there is not found any true light, true love and true life among a nation which has not come in contact with our Lord Jesus Christ. This, however, would require too much space at present. But that conviction deeply felt and that confession sincerely made cannot but urge upon us, to assist or to lend aid to all efforts which are made for propagating the Gospel among the heathen, —knowing that these are in a very miserable state, void of all spiritual blessings, knowing at the same time that they are our brethren, being children of the same Father, and that we are responsible for their temporal and eternal welfare, providing we have the means and are in the condition to be able to do something in actualizing it.†

Excuse me, that I have thus dwelt so long upon the subject. When writing this letter I was, *nolens volens*, pushed forward to speak out my mind plainly. With high esteem,

Yours truly in Christ,

N. D. SCHUURMANS.

* Compare 1 John 2, 3—6.

*Fellowship.—1 John 1: 3.

†James 4: 17.

PLAIN DRESS FOR CHURCH.

Can we not by our influence induce Christians, at least, to dress more plainly when they appear in the house of God? Do we not all know that the poor—and among them is very generally the family of the poor inebriate, who sadly need the consolation and help that the means of grace afford to the forlorn and sorrowing—are habitually kept away from the house of God because they can not brook the scorn and contempt, or, to say the least, the neglect they encounter if they venture into the house of worship, even though their apparel be neat and wholesome? Only the past week I met a lady who was staying away from church, though it is just across the way from her, because, on account of her reduced circumstances, she could not replenish her wardrobe, though I had never noticed, when I saw her there, but that everything was right with her apparel. I could not persuade her to attend. This thing is nearly universal in this country. A distinguished divine from England, who recently visited America, remarked to a friend, as he was passing out of a large fashionable church, in New York city: "Do your American ladies indeed go from church to some place of amusement?" It does seem that our ladies might easily be made to see that if they have costly apparel it should be reserved for some other occasion than for display in the house of God. Read 1 Tim. 2: 9; 1 Peter 3: 3. A. M. F.

CONTENT WITH LICKING SORES.

"Answer a fool according to his folly, lest he be wise in his own conceit."

"A certain infidel, who was a blacksmith, was in the habit, when a Christian came into his shop, of asking some one of the workmen if they had ever heard about Brother So-and-so, and what he had done? They would say no, what was it? Then he would begin to tell what some Christian brother or deacon or minister had done, and then laugh and say, 'That is one of their fine Christians we hear so much about.'

"An old gentleman—an eminent Christian—one day went in the shop, and the infidel soon began about what some Christians had done, and seemed to have a good time over it. The old deacon stood a few moments and listened, and then quickly asked the infidel if he had read the story in the Bible about the rich man and Lazarus?

"'Yes many a time, and what of it?'

"'Well, you remember about the dogs, how they came and licked the sores of Lazarus?'

"'Yes, and what of that?'

"'Well,' said the deacon, 'do you know you just remind me of those dogs, content merely to lick the Christians' sores.'

"The blacksmith grew suddenly pensive, and hasn't had much to say about failing Christians since."

A TRUE INCIDENT.

When the Boston train came steaming into the depot, the crowd rushed for seats. As a band of recruits mounted the platform they shouted back to their friends who had accompanied them to the train the various slang phrases they could command, interspersed with an oath now and then. As the train moved on they pushed each other into the car, where many ladies were seated including Mrs. B—— and her two boys.

Then the oaths came out thick and fast, each one evidently trying to outdo the other with profanity. Mrs. B—— shuddered for herself and her boys, for she could not bear to have their young minds contaminated by such language. If the train had not been so crowded she would have looked for seats elsewhere, but under the circumstances she was compelled to remain where she was.

Finally, after the coarse jesting had continued for nearly an hour, a little girl, who with her mother sat in front of the party, stepped out timidly from her seat, and, going up to the ringleader of the group,—a young man whose countenance indicated considerable intelligence,—she presented him with a small Bible.

She was a little, delicate looking creature, only seven or eight years old,

and as she laid the Book in his hands she raised her soft eyes appealingly to his, but without saying a word went back to her seat.

The party could not have been more completely hushed if an angel had silenced them. Not another oath was heard, and scarcely a word was spoken by any of them during the remainder of the journey.

The young man who had received the book seemed particularly impressed. He got out of the car at the next station and purchased a paper of candy for his little friend, which he presented her. He then stooped down and kissed her, and said that he would always keep the little Bible for her sake.

The little girl's mother afterwards told Mrs. —— that her child had been so troubled by the wickedness of these young men that she could not rest until she had given her little Bible, which she valued so highly herself.

INTERNATIONAL LESSON SYSTEM VERSUS CHURCH YEAR SYSTEM.

Some of our brother denominations are raising quite an opposition to the present International Lesson system, on the ground that it ignores the leading church festive days in the Sunday-school lessons. The leading denominations in the opposition are the Lutheran, Reformed, Episcopalian and Moravian. There is a movement on foot to unite all the dissatisfied denominations in selecting lessons in accord with these church festivals. At the last annual meeting of the Synod of the Potomac, of the Reformed church, at Carlisle, Pa., in October last, the following resolutions were adopted:

Resolved, That in the judgment of the Synod of the Potomac, the observance of the leading facts and festivals of the Christian year in their proper scriptural and historical order, is a matter that far transcends in importance any advantages that may accrue from the use of any uniform series of Sunday-school lessons, such as have been presented in the schemes prepared from time to time by the International Sunday-school Committee.

Resolved, That we regret that the International Sunday-school Committee has hitherto failed to give proper recognition to the leading festivals of the Christian year.

Resolved, That the Synod of the Potomac respectfully overtures General Synod to appoint a committee to confer with similar committees of other Churches, with a view to secure harmony of a choir in the preparation of Sunday-school lessons in accordance with the historical and scriptural order of the Church year.

POWER OF PRAYER.

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the sun in its rapid race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passions of men, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another to heaven in a chariot of fire. What has not prayer done?—*Dr. Ryland.*

The annual supply of the Scriptures failing to reach the Micronesian Islands in time a missionary writes: "Time and time again have the natives come to my door asking for the book, money in hand with which to pay, but we must shake our heads and tell them there were none—a trial to us as well as them. Pupils in our schools thus came, pupils of Sunday-schools far away came, native teachers came, but, alas! we had nothing for them."

A Medical Students' Missionary Union has recently been formed in London, England, consisting of sixty-nine men who are pledged, if God opens the way, to enter the foreign mission field.

MISSION DEPARTMENT.

FROM CANTONMENT, I. T.

Rev. D. B. Hirschler, our missionary at Cantonment, writes in his quarterly report to the Mission Board: "Like Little Raven, who, but a few weeks before his death, confessed to me that he believed in Jesus and that he believed that the world only through him (Jesus) could be saved, another old Indian, Black Kettle, belonging to the Cheyenne tribe, has lately made a similar confession. A few days ago he was with me in my office, where I conversed with him in regard to their religion, customs, etc. Again he confessed to be a Christian and, taking off his hat and resting his head in one of his hands, he delivered a most earnest and impressive prayer, which I have reason to believe came from the innermost feelings of his heart. In his prayer he specially remembered our Mission, all the mission workers, as well as the children of our school. After he had finished his prayer he took me by my hand, pressed it, and said, 'I shall henceforth endeavor to aid you in your mission.'

"Another old Indian, an Arapahoe, although he did not yet confess to be a Christian, not long ago told me that he was remembering our mission work every morning and evening in his prayers to God." The brethren further write that the Word of God is more and more showing its influence upon the hearts of the children, a number of whom have expressed the willingness and the desire to become Christians and live a Christian life.

The work at the new mission house, which had been postponed during the winter, has been resumed again and the building is now speedily nearing its completion. S.

LETTERS FROM OUR INDIAN CHILDREN.

Halstead, Kan., Apr. 19, 1890.

To the friends and readers of THE MENNONITE:—As we came into the school room, we were told that some friends wanted some letters from here again, and so, as I am invited to write for THE MENNONITE, I will only write a short letter, and tell several things about our school. We all are still attending school, except few of the larger boys have stopped going to school since spring is here, they help out in the field. And two of the girls, both of them have weak eyes, so that it is hard for their eyes to read. We all like to go to school, and hope in the future will make use of what we have learnt in school, especially what we are taught and learn out of the Holy Book. We all hope that the time may soon come when the old Indians will also learn about this Book too, and not only learn about it, but take it into their hearts.

It may be that some believe in it already, for as I know Mr. H. R. Voth and the rest have Sunday-school with them. May the work which they are performing down there be not done all for nothing.

Some of the children, have a desire of becoming members of the church. If they do join hope they will remain steadfast and in their future will never regret that they went on that way.

Every Sunday evening if nothing else takes place, we have Catechism, only every first Sunday of a month we go to the Mennonite church in town.

Will close with love to all.

Your friend,
MAGGIE L. LEONARD.

Cantonment, Mar. 16, 1890.

Dear MENNONITE:—I am glad to write to you. We have literary society on Thursday evening. On Wednesday we have catechism. Mr. Hirschler talks to the Indians when they come to Sunday-school that they should believe in Jesus their Saviour. We have a croquet set to play with. We go to school in the afternoon, but in the morning we work. The new building is almost finished. Here are about 27 girls in school, but in the new building there will be many children. There are many Indians that don't believe in Jesus. I go to school in Cantonment. Some of the children went home. We have planted trees. The children know the difference between that which is bad and good and they can do right.

That is all. LIZZIE RAVEN.

Halstead, Kan., Apr. 19, 1890.

Dear friends and readers of THE MENNONITE:—Another chance I have this evening to write a few lines for our dear Mennonite readers, and that I shall try to state a little about our school. We have 33 children: 20 boys and 13 girls. We are all well except one of our number (Della Haury), who is sick, but we hope she will get well. We had again celebration of the crucifixion of Jesus Christ, one Good Friday, Sunday and Monday, and we had nice times. And then on Monday we had the Lord's Supper at the Mennonite church. Bro. H. R. Voth was here with some children. They came up to Halstead in February and he himself and daughter went back to Darlington in April. We was glad when they were here.

Here some of these children want to be children of God, they want to be baptized, and hope if they do want to come close and nearer to God, pray for them that in their future times they may stand firm in Christianity, on the solid rock, while other ground is sinking sand. I often feel thankful to my parents for putting me to school, but, above all, I thank the Lord for putting it into the hearts of my parents that they should send me to school. But now when I think back to the camp life I have been and how I spent my time in doing nothing, of course I had little work that I used to do. I have been attending the government school for two years and I went to a Mennonite school about 6 or 7 years. We have prayer meetings every Wednesday evening and on Sunday evening have Catechism. May God send many blessings upon our people, and that our dear white friends would pray for them, is the wish of your friend,

LUCRETIA ARROW.

Cantonment, Mar. 14, 1890.

To THE MENNONITE:—To-day I thought I would write this letter to you. Mr. Voth, our teacher, says that you would like to have some. So I thought I should write one to you.

I work in the corral with Jack. I feed the calves with millet, hay and oats.

I am getting along nicely with my studies here in school. My brother Peter came to school in the spring of 1889. Now he is in the second reader with Jack and Edna. At first he studied the chart, then he went into primer. But he did not have enough work to do there, he always played and when he had to recite, he knew his lesson anyhow. Then he went through two first readers quickly, now he is in the second reader.

Sometimes I went along with Sandy, Leslie and Jake to stretch the wire along the fence. Once I went along with them, I drove the big mules, while Jake came after me. As I was driving on I came to a steep hill. When Jake saw it he took the lines and drove down the hill. Another man then drove and Jake took the wire off from some cedar logs. He stood on the edge of a hill, the wire clinging to the side of the hill, but came loose, and threw Jake down the hill but wasn't hurt much.

Jake Krehbiel is digging a hole in the yard of our new school building; he will make a cistern out of it. The new school building is nearly finished. I think it will be finished before Easter vacation.

The branches in which in I am studying are: Bible History, Grammar, Geography, Arithmetic, History of the United States, and Penmanship. I also learn hymns from the singing book and teach the second reader class three times a day. I think this is all. From your friend, JOHNNY WOLFCHIEF.

Cantonment, Mar. 16, 1890.

Dear readers of THE MENNONITE:—To-day I am glad to write to you. This is the first letter I write to you. We have literary society. We like to go to school at Cantonment. My studies are catechism, grammar, Bible story, geography, Anderson's Junior History of the United States, arithmetic and penmanship. We are glad that the new school-house is nearly done. We have about forty-seven children here at Cantonment. I think that is all from your friend,

LENA LEFTHAND.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, JUNE, 1890.

FROM a private correspondence of Bro. Voth to the editor, under date of April 16, we clip the following: "At present the Indians are very much exercised over the rumor that Christ had come back somewhere in the north. They are holding council after council. Many want to go there if they can; they hope that all their dead will then be resurrected and they will be strong again. Most of them believe it firmly." Is this not a hungering for the Bread of Life.

Pity them, pity them, Christians at home,
Haste with the Bread of Life, hasten and come."

THE New Hymnal (Gesangbuch mit Noten) is meeting with favor wherever it goes. From churches where it has been in use a short time now, the report is with unanimous voice, "We like it better every day." High words of commendation come from many without our church. The *Housefreund* (Lutheran) says, "This is a book that will make us happy when we Lutherans have once come so far as to own one like it." The *Botschafter* (Moravian) says, "While reviewing the book a longing desire spontaneously arose, oh, that our fellowship had such a Hymnal." The book should be in every family of our church. Parents wishing to make a present to their children could not give anything more appropriate than a copy of the Gesangbuch mit Noten.

MINISTERIAL CONFERENCE REPORT.

A Ministerial Conference of the ministers of the Eastern District Conference was held in the Flatland meeting house, on May 5, 1890.

J. S. Moyer, chairman, announced hymn 123, new German book, and read as a scripture lesson Rev. 3, and led in prayer. The report of last conference was read and approved. A. S. Shelly was elected German and A. M. Fretz re-elected English secretary. Discussion was then held on the following topics.

1st Topic:—*Manifestation of Christ*, considered according to Johh 14:21–23. Bro. W. S. Gottschall not being present had prepared an interesting and instructive paper on the topic which was read by J. S. Moyer. In the paper it was shown that the manifestation of Christ alluded to by himself in these verses was not his manifestation in the flesh, neither his manifestation to the unrepented sinner, but his continual manifestation to the child of God, through which the same grows in grace, knowledge, and love. It pre-supposed conversion, love to God, and obedience to his commands. God had come to the sinner in converting him, he now comes to him to continually bless him, and to dwell with and in him. The Father, the Son, and the Holy Ghost, comes to us, not only to hold a marriage feast or on a visit, but to dwell in us, making our body his temple. The morning session closed with a hymn and prayer by A. M. Fretz.

The afternoon session was opened with devotional exercises by A. B. Shelly.

2d Topic:—*Eternal Punishment*,—How to preach it. Abraham Gottschall to whom this subject was assigned not being present, the subject was continued to next conference.

3rd Topic:—*Mistakes that Ministers make.*—Bro. A. B. Shelly read a well prepared essay in English on this topic. The writer said: Ministers are human beings, hence also liable to make mistakes. In the position of a critic the brother wants not alone to see the mistakes of others but his own as well.

Perhaps the first mistake a minister makes is to think he does not make any mistakes. The following are some of the most prominent mistakes. Not to cultivate friendliness. Engaging in frivolous and idle talk, especially the use of humorous anecdotes in preaching. To think he can preach without due preparation—there is a great difference between holding conversation and preaching an edifying sermon, filled with Gospel truths. Still a greater mistake to tell the people you are not prepared. It is a mistake to think one can preach if he has prepared himself by studying,—prayer is necessary to a proper preparation. A mistake to read a sermon from manuscript. It may be a mistake to use notes in the pulpit. Apologies, lengthy introductions, using expressions of others. Too low and also too howling tones are mistakes. Continual fault finding, as well as being too liberal with his flock and overlooking all errors or mistakes.

5th Topic.—*The Church of Christ*,—of what does it consist; its unity and how to promote it, was considered in an essay by A. M. Fretz.—The Church of Christ in the widest sense, may be defined: the whole number of those who congregate in worshipping God according to the doctrine of Jesus Christ. Association of believers. An organization for the promotion of the Chrstian religion, in which Judaism meets its fulfillment and heathenism its true satisfaction. Through it God, by the agency of the Holy Spirit works for the salvation of the world. We have ample assurance that it was Christ's object to establish a distinct organization; evidences, Matth. 9: 36—38; 12:30; 23:37; 16:18; John 10:16; John 17. Acts 2 gives the history of the organization of the Church. There is but one church known, however, with reference to its state of existence, as the Church militant and Church triumphant. The former is divided into two groups of divisions. 1. Universal and particular. 2. Visible and invisible. All believers should consider themselves as belonging to one church, though they may hold different opinions as to forms, etc., and belong to different divisions of the Church militant. The more one has of the mind of Christ, the more tolerant will he be to others, especially if he knows his own faults. The natural element water, in its flowing and refreshing condition, illustrates the true unity of Christ's Church, while in its frozen, compact condition it illustrates a cold, formal unity of the same.

5th Topic:—Is any one justified to sever his connection with his congregation and unite with another, and, if so, under what circumstances; how shall such a person be considered? A. S. Shelly gave a practical address on this topic. He said: The subject divides itself into three divisions, each requiring an answer. To the first question we would say *yes*. The second:—under what circumstances, can best be answered when we first consider the object of leaving ones' church. A congregation is a body of Christian workers, 1. For the glory of God, 2. For self edification, 3. For the salvation and edification of others. The circumstances under which a member may sever his connection with such a body are: 1. When the congregation in which he is does not give him the opportunity of working with these objects in view. 2. When he moves into a community where there is no church of his own denomination. 3. When members of different denominations marry together. Third question: Under such circumstances the person should still be considered as a Christian and should be fraternally treated.

After the discussion of each subject by the person to whom it was referred there was a general discusion of the same, in which all the ministers present participated.

The sixth topic on the programme was continued to next conference.

It was decided to hold the next conference on the day preceding the October District Conference (Oct. 6). As chairman and committee to arrange programme for next conference, Bro. A. B. Shelly was elected. Closed with a hymn and prayer.

We are apt to go to prayer, not to ascertain the will of God, but to ask Him to do which we have fully set our mind.

When we know duty and refuse to perform it, we need expect no light from heaven on the matter.

DISTRICT CONFERENCE REPORT.

Minutes of the 83rd Semi-Annual Conference of the Eastern District, held at Flatland, Pa., May, 7, '90.

The regular conference services were held on Tuesday morning. Bro. W. S. Gottshall making the introduction, and followed with a sermon from Acts 7: 49, by Bro. Abraham Gottschall. In the afternoon the conference convened for business. Bro. A. B. Shelly, president of the conference, conducted the opening exercises.

All the congregations connected with the conference were represented by their ministers or deacons, or both. The report of last conference was read and approved. Election of officers for the ensuing year was held with the following result.—President, A. B. Shelly; German Secretary, J. S. Moyer; English Secretary, A. M. Fretz. Bro. A. S. Shelly was received by the conference as pastor of the Hereford and Upper Milford congregations. By motion it was decided that, instead of receiving a verbal report from the different congregations as customary heretofore, the chair appoint a committee of three to receive the written reports, and prepare a general report to the conference during the sessions. N. B. Grubb, A. S. Shelly and Lewis Slifer were appointed as committee.

N. B. Grubb, who had been appointed at last conference to confer with railroad officials in reference to obtaining reduced rates for delegates to the General Conference in November, reported that he could make no definite arrangements at so early a period. There is however a possibility that satisfactory arrangements can be made.

The matter of sending delegates to the General Conference was then considered at length. It was finally decided that the conference elect three delegates to represent the Eastern District, and three alternates to be representatives in case the congregations do not elect other delegates. The power of sending delegates should be left to the congregations, and they may elect whom they choose. Should the congregations elect one or more delegates then that number of the alternates are excused from going, beginning at the one with the lowest number of votes. The congregations are in the mean while asked to hold collections for defraying the traveling expenses of those going, the moneys to flow into the conference treasury, out of which the expenses are to be paid.

A farewell letter from Bro. C. H. A. van der Smissen, who resigned his charges and accepted the Summerfield charge, Illinois, was read by the chairman. In it the brother gave expression of the fraternal feelings existing between himself and the members of the conference; recalled the profitable spiritual seasons spent together; called the attention of the conference to important matters for the progress of the church, and in conclusion prays for a certificate of dismissal, and recommendations to the Middle District Conference. A letter of dismissal and recommendation was voted to the brother by the conference.

By a resolution it was ordered that the chairman appoint a committee of three including himself to consider a former conference resolution opposing secret societies, and find scripture proofs for said resolution, and report at next conference. At the Wednesday morning session the above committee was appointed as follows: The Chairman, N. B. Grubb, J. S. Moyer.

The matter of creating a Conference Beneficial Association, aiming against the general excuse for beneficial secret orders, was discussed at length; its merits and demerits shown. Session closed with hymn 589 and prayer by Bro. S. Ott.

Wednesday Morning Session.—Devotional exercises were conducted by Bro. N. B. Grubb.

After the naming of the committee on secret orders, the election for delegates to the General Conference was held, resulting as follows: Delegates, A. B. Shelly, N. B. Grubb, A. M. Fretz; Alternates in the order voted for, J. S. Moyer, W. S. Gottschall, A. S. Shelly.

The Home Mission committee gave a short report, which was accepted, and the committee by acclamation re-elected.

The matter of uniformity in the practice of church discipline was discussed, and attention called to a resolution adopted in conference, October, 1882, which aimed at uniformity in the matter, but as it appears that the resolution was not uniformally practiced and probably not practicable, it was decided that the Elders constitute a committee to consider said resolution, and report at next conference. The matter of more beneficial work in our church under discussion in the previous session, was again called up and the following resolution offered which was accepted:—

Recognizing the Christian duty of mutual assistance among the members of the church in the necessary material things as well as in spiritual things, and further recognizing and lamenting the general neglect of this duty in our congregations which neglect has of late been the cause of leading members to unite themselves with worldly secret societies; therefore,

Resolved, that we hold it desirable and heartily recommend it to the different congregations that special efforts be made in each to impress and cultivate a spirit of mutual beneficence, that some plan be adopted for contributing regularly to a fund for this purpose, and likewise a plan for the regular distribution of such money to members of the congregation in times of sickness or other needful circumstances.

Bro. A. B. Shelly called attention to the need of having mission conventions.

The committee on congregational reports then reported.

Further resolutions adopted:—

Resolved, that hereafter the president of the Conference is not eligible to two consecutive terms.

Resolved, that the next conference be held at Bowmansville, first Tuesday in October next. Bros. J. S. Moyer and A. M. Fretz to conduct the services.

Resolved, that the congregations report to the President of Conference by August whether they desire to elect their own delegates to the General Conference, or whether they would give their votes to one of those elected by the conference.

A vote of thanks for hospitality shown was extended to the Flatland congregation. Closed with hymn 570, prayer by J. H. Oberholtzer and hymn 5.

A. M. FRETZ, *Secretary.*
A. B. SHELLY, *President.*

HEREFORD.—Our former pastor, Bro. v. d. Smissen, left as announced, Monday, April 28th. The special parting meeting given by the Young People's Society in his honor the Sunday evening previous, proved one of the most encouraging since its organization, and reflected credit on its founder. May his efforts in the same cause prove as successful in his new charge. It affords us pleasure to announce the agreeable surprise some of our members planned for our new pastor's wife and family. Mrs. J. L. Bauer and Miss Kate Frankenfield conceived the idea to buy a carpet to furnish one of their rooms. It was only necessary to state this to their fellow-members and they soon procured sufficient means to buy a fine carpet. Our new pastor is becoming gradually better acquainted with his work and we all feel the best hopes for his future success by his record so far. Our Sunday-school is also in a flourishing condition. Sunday May 18th our Secretary reported 142 present, the largest attendance for several years. May we also improve spiritually as well as in numbers.

EXTRACTS FROM LETTERS FROM OUR HOME MISSIONARY.

From Ohio he writes: — Canton seems to be a growing town of 25,000 inhabitants. The place of worship of our people here is built close up to the city limits. Their church numbers now fifty members, but they are as yet without a minister, and this would be a large field for one. On Sunday we had communion services and several who had thought of uniting at this occasion were detained on account of sickness. The members contributed $15.00 for our Home Mission. The MENNONITE has some readers here too. From Canton it took me about five hours by rail to reach Orrville, the station for Dalton, where I made my next stop.

Here we had services every day, in all ten meetings, and four persons were received into the church by baptism. At the Lord's Supper all participated but a few who were sick, and to one sick family the deacon afterwards accompanied me to administer the Holy

Communion. Would that this could be said of all our churches, that the bodily sick are the only absent ones. The pastor, Bro. A. A. Sommer, is in rather poor health, and in consequence was not always able to be present at the services. May the Lord abundantly supply him with His upholding grace.

The people here have just received the new hymnal and are much pleased with it. They meet before service to practice some of the new tunes. We have made use of it, and I must say I have not seen anything better in the line of hymn books in any other church. I am quite sure it will give good satisfaction.

Here they contributed about $30 for the help of carrying the Gospel.

From Dalton it took me the greater part of a day to reach Bluffton, the next place appointed for services. Here in their spacious church edifices we had large gatherings, and on the Sabbath about 1000 people were said to have been present. Their membership numbers about 700 now; in the spring new members were received by baptism. Besides their regular preaching service they have a very large Sunday-school and a Sunday evening prayer-meeting, which is very well attended, and in which quite a good number participate. They have a weekly teachers' meeting and a missionary sewing circle, in which many of the sisters take active part in the devotional exercises.

From Ohio I crossed into Indiana, and made my next stopping place at Berne. Here we had large meetings; at some services there were from 600 to 800 present, and the attendance at Sunday-school numbered about 500. They have 40 Sunday-school teachers, including 10 adult Bible classes. They have their regular Sunday evening prayer-meetings, Sunday-school teachers' meeting, and monthly missionary meetings, at which latter meeting they have addresses, papers read, and quite a number of the sisters of the church take part in prayer, and so make it a missionary service; at the close they give out the work to be done during the ensuing month.

My next stop was at Summerfield, Ill. Here, too, the Sabbath was a day full of service for the Master, and, as at all the places visited, the intervening time was devoted to family visitation and Christian encouragement.

May the Lord grant his blessing on the scattered seed, and the work done in his name.

STEADFASTNESS.

"Therefore, my beloved brethren, be ye steadfast, unmovable."—1 Cor. 15: 58.

Be ye steadfast, for your enemies are mighty, and you are easily beguiled by cunning, and overthrown by force.

Be ye steadfast, for he who is with you is more than all that are against you.

Be ye steadfast, for continuance unto the end is only to be hoped for through a patient Christian course.

It is important that the man of God should duly consider, and earnestly watch against, a danger which only the self-righteous and self-ignorant can despise, the danger of falling. "Wilt thou not deliver my feet from falling?" cries the Psalmist. He pleads as one who knew both the power and the love of him to whom he appeals,—"Thou hast delivered my soul from death."

Reliance on the perfect work and atoning blood in him in whom our souls are delivered from death, ought to make us only the more watchful lest by falling into sin we should grieve the Holy Spirit of God, and dishonor Christ.

The ascription of praise with which St. Jude ends his short epistle, inspires true confidence:—"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen." We can not keep ourselves from falling; the pride that would deny this is but a first symptom of weakness, a token of self-righteousness. But He is able to keep us. He knows far better than we do every danger in our way, every weapon likely to assail us, every weak joint in our harness. He knows the forms of error to which we are prone; the sins of character against which we have to contend; the sins of habit from which we find it difficult to free ourselves. And let us not forget that, full of sin as we are by nature, we are precious in his sight, for Jesus Christ has died for us! The sins over which we grieve, and against which we strive, are His enemies as well as ours. If we had a deeper conviction of this, we should go on our journey more hopefully, and every passing year would become a record of progress. The same grand hope is placed before us, the same promises are given, the same grace is offered, as to the saints of old. —*Selected by Lizzie S. Rickert.*

A dead church never realizes its condition, but indignantly denies it, and calls its accuser a growler.

A man or a church spiritually dead because of disobedience to light are often called "conservative." What nice names the devil invents for sin!

RECEIPTS FOR MISSIONS.

HOME MISSIONS,

DAVID GOERZ, Treasurer

Sarah Baumgarten, Ohio,	$ 1 00
John Augsburger, "	2 00
D. A. Sommer, Ind.,	10 00
Church at Pulaski, Iowa,	15 00
" " West Point, Iowa,	6 50
A brother,	50
Church at Bowmansville, Pa.,	7 00
" " Gap, "	5 00
" " Upper Milford, "	5 07
" " East Swamp, "	6 00
" " West Swamp, "	13 13
" " Springfield, "	18 97
" " Saucon, "	6 33
Brother Dan. Landis,	5 00
Van der Smissen's family, Ohio,	10 00
L. E. Zimmerman, Neb.,	48 75
Widow of Jacob S. Funk,	5 00

FOREIGN MISSIONS,

HERMAN SUDERMAN, Treasurer.

FOR MISSION HOUSE AT CANTONMENT.

Church at Beatrice, Neb.,	$ 17 00

FOR THE NEW CHURCH AT DARLINGTON.

Deep Run, Pa., Sewing Circle,	$ 25 00
C. J. van der Smissen,	12 08
H. Dyrk, Iowa.,	5 00
August Krehbiel, Iowa,	5 00
Offering from Iowa,	1 00
Mar. Bergthold, Iowa,	2 00
P. C. Amstutz, Ohio,	1 00
W. Nickel, Kan.,	10 00
Bro. Neufeld, Minn.,	18 71

INTERNATIONAL S. SCHOOL LESSONS.

1890. Second Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 9. June 1st.

THE GOOD SAMARITAN.—Luke 10: 25—37.

GOLDEN TEXT:—Thou shalt love thy neighbor as thyself.—Lev. 10: 25—37.

The incident of our lesson must not be mistaken for the one recorded by Matthew (19: 16—22), Mark (10:17—20), and by Luke (18:18—23). The same question is asked in both cases, the subject may have been of frequent discussion, but otherwise the occurrence differs. It is well, however, to read the other passages referred to in connection with this lesson, in order to obtain a complete view of Jesus' answer to the great question as how to obtain eternal life.

I. *The great question.*—"What shall I do to obtain eternal life?" This is a question that should concern every human being; it depends greatly on the way the question is asked. This questioner came to the right person, as Jesus, who is the author of eternal life, is best able to give the right answer. The question, however, was not put in a proper spirit, for if was to tempt Christ—to test, to try his wisdom. The proper way to put this important question is with a feeling like that of the Philippian jailer, or the troubled hearts on the day of Pentecost. Christ always has an answer suitable to the question and to the way it is put to him. If the answer causes trouble and dissatisfaction, now as well as then, it is a sure sign that the questioner was not in the right spirit.

II. *The Answer.*—The Lord being tested answers the question by putting a test question to the lawyer. Since it was one who was supposed to know all about the law of *doing*, that should lead to eternal life, Jesus asked him how he understood the law in regard to the matter. To this question the lawyer quotes the great summary of man's duty toward God and fellow-man. Jesus approved the answer and told him to live it and he should have what he asked for. The true keeping of the law leads to eternal life, but that keeping is not only the keeping of the letter as prejudiced hearts may understand it, but the keeping of the spirit of the law, and to this the lawyer was directed in the parable spoken to him who his neighbor was.

III. *The good Samaritan.*—A certain man—probably a Jew. He was stripped of his clothes and wounded, and left in a dying condition. A priest and a Levite, two of the foremost of the Jews, and especially such who were supposed to be concerned about the needs of others, passing the way, saw the man but rendered no aid. A Samaritan, one of whom the Jews had no possible right to ex-

pect any help or relief for there was a great enmity between the Jews and the Samaritans. This Samaritan had pity on the wounded man, did all he possibly could for his relief, and concerned himself for his entire restoration. Which of these three was neighbor to the man that fell among thieves? Jesus would say :—"You asked who is my neighbor, now which of these understood best what you desire to know; which of these have really kept the law?" There could be but one answer, "Go and do thou likewise." His question was answered by himself. He to whom he could show mercy, whether friend or foe, was his neighbor.

Lesson 10. June 8th.

TEACHING TO PRAY.—Luke 11: 1–13.

GOLDEN TEXT:—Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.—Luke 11:9.

Since both the fact of praying and the method of praying are very large factors in the Christian life, we find that Christ frequently alludes to prayer, and on two occasions gives them forms for the same; in the main the form given in our lesson corresponds with that given in the sermon on the mount.

Jesus Praying.—We often find Jesus in the attitude of communion with his heavenly Father in prayer.—The Jordan, the lone mountain, the wilderness, Gethsemane, the private room with his disciples, the cross had all been witnesses of hours of prayer. Here in our lesson we find him in one of these seasons, and it does not at all seem strange, when his disciples saw the holy communion with the Father, that they desired to be taught by him how to pray. *Teach us to pray*:—they want to be taught the spirit of prayer, not only a set prayer to be repeated. Believers must pray, must learn to pray, must learn of Jesus. Private, family, social, public prayers are steps in the spiritual ladder by which the saint approaches God.

II. *What to pray.*—Jesus teaches his disciples to pray by giving them a form or model, not one to which all prayer should be confined, but after which our petitions should be framed, observing always the spirit which here shines. Notice this spirit as beautifully given: 1 A filial spirit,—*Father.* 2 A fraternal spirit,—*Our Father.* 3 A reverential spirit,—*Hallowed be thy name.* 4 A missionary spirit,—*Thy kingdom come.* 5 An obedient spirit,—*Thy will be done on earth.* 6 A dependent spirit,—*Give us our bread.* 7 A forgiving spirit,—*Forgive us as we forgive.* 8 A cautious spirit,—*Lead us not into temptation, deliver us from evil.*

III. *How to pray.*—Having given his disciples a model he now illustrates to them the way to pray:—We notice, 1 The need of what we ask must be felt, v. 5. 2 We must have a fraternal feeling for others, v. 6. 3 We must come to God inopportune as the time may seem, v. 5. 4 We must come with importunity. The argument the Lord wants to impress is, that if a selfish man can be moved by importunity in prayer, much more certainly shall the bountiful Lord bestow. This is not a comparison but a contrast. Christ in applying this parable gives us an assurance of an answer to the differeat aspects of prayer—*ask, seek, knock.* We, as earthly parents, would not deceive our children by giving them worthless or evil things, much more will our heavenly Father not only give us good things, but even the Holy Spirit—the best thing.

Lesson 11. June 15th.

THE RICH MAN'S FOLLY.—Luke 12: 13—21.

GOLDEN TEXT:—Take heed and beware of covetousness; for a man's life consisteth not in the abundance of things which he possesseth.—Luke 12: 15.

As in the last two lessons, so again in this, we have a personal appeal to Christ, and as in the former cases so again, Christ uses the appeal as the basis for a deep spiritual lesson by a parabie.

I. *The appeal for help.*—The applicant in this case seems to have been much interested in the forcible teaching of Christ, but wholly misapplied it. He was thinking only of worldly possessions and the dues to come to him, and how his brother was apparently trying to cheat him, and would have the divine Teacher help him to prevail on his brother to divide the inheritance with him. Jesus had just been speaking of the care of Providence for his friends, and the man just thought such doctrine suited his circumstances. His selfish and worldly spirit was shown, not in the mere desire to obtain his property, but in placing worldly desires and the efforts to obtain worldly possessions above spiritual and heavenly things. The answer Christ gave the man is one expressing censure and indignation, and is the only instance Christ gave such an answer to one who came to him with a question. He came to help men gain the eternal inheritance, and it must have filled his divine mind with deep regret to see men utterly misapplying his earnest teachings. How is it with many Christian professors in our day? Do we not often make similar mistakes? Christ's church should be separate from the State, it should not assume State authority. It should seek to inculcate those great principles which will lead to all true reform. It is always to stand by the right principles, on the side of all good, but should not leave its high work for political management. The greatest power in reform is to aim at the conversion of men. A revival of true religion in the atmosphere of all progress in righting the wrongs of men.

II. *The Lesson.*—Jesus uses the opportunity to preach a sermon on coveteousness. Covetousness is not a mere desire for more, but it is the over-strong desire, uncontrolled by reason, or conscience, or the word of God. Looking at the parable we notice two sides of this rich man: 1 *His attractive characteristics*—He was wealthy—there is no condemnation for being rich. It is good to have riches, for much good can be done with them. He was successful in business, he must have been an industrious, and as regards this life a wise man. He was prudent—he concerned himself about his future. 2 *The extraordinary mistakes of this man*—He made a mistake in that he wanted to hoard all his possessions for himself, and did not think of distributing to others. He was mistaken in thinking his riches would afford him comfort. More than this, he was mistaken in that he left out of his thoughts all consideration of the infinite God who made and owned him, and all his *my* barn, *my* goods, *my* fruits, *my* soul. This mistake inevitably led to another. He did not concern himself about the higher needs of his soul.

But God spoke to him. A contrast with what the man said to himself. Thou fool—Though he had a few good characteristics, his great mistakes made him indeed a fool. Thy soul—the best thing he claimed to have would be required from him, then how about his other possessions! The time for repentance was past, the day was declining, he had not sought the heavenly treasure, now he had nothing.

21. *So is he*—a fool, a miserable failure, who has his all in this world, and nothing for the next. Who lays up for himself and is not rich toward God. Does not concern himself about the treasures of heaven, fails to use his possessions to the glory of God, and is poor in those things which God loves. Coveteousness turns God's blessings into curses.

Lesson 12. June 22d.

TRUST IN OUR HEAVENLY FATHER.—Luke 12: 22—34.

GOLDEN TEXT: Your Father knoweth that ye have need of these things.—Luke 12: 30.

The instruction Christ gives in these verses is the natural inference from the discourse and parable on covetousness we studied in last lesson. The believer has no need to be covetous and anxious about worldly riches, and meet the fool's fate, he can be rich toward God and lay up treasures in heaven with peaceful confidence in the fatherly care of Jehovah.

22. *Therefore*—Because of the danger and evil of covetousness—*Take no thought.*—When our translation was made the word thought in Old English had the meaning of anxiety, as it also is rendered in the Revised Version.

23. *Life more than meat, body more than raiment.*—Since God has given us life and bodies, we may be sure if we do our duty and trust in him he will see that meat and raiment, which are necessary for the same will be provided. This command does not tend to idleness or want of thrift or poverty, but rather to the full enjoyment of what God is to us and what he gives us.

24. Our attention is called to the care God has for the birds, which neither sow, nor reap, nor gather. We, who are much better than the fowls, will certainly not need suffer. It is however, not said to us, sow not, reap not, gather not into barns. The birds are not to be followed in their habits, for God has made us to differ from them. The doing of these things is a part of our "how much better are ye." With all our anxiety we could not add to our stature or duration of life.

27. The Lord now, probably surrounded with flowers, directs the attention of his disciples to their beauty. Though they neither toil nor spin, God adorns the herbs, which are but for a day. Can we then doubt his bounty in providing for the wants of his children.

30. Anxiety belongs to the worldly, not to God's children. Our first duty is to be anxious about our souls, and labor for the spreading of God's kingdom, and God will bestow what we need for our temporal sustenance.

32. The life work of the disciples, as a little flock, a few lambs among wolves, was to establish the kingdom of God in the world. It was God's pleasure to assist them in this, to establish it himself through them and give it to them. But they were to use the blessings, wealth, etc., he gave them as means in his hands. Their using these blessings in doing good provides for themselves treasures in heaven. So it is still, what Christ taught his disciples he teaches us. The treasure is both a test of where the heart is, and a means of placing it where it should be.

Lesson 13. June 29th.

REVIEW.

TWELVE LESSONS IN THE LIFE OF CHRIST.

Subject for the year.—The coming of the kingdom of heaven.

Subject for second quarter.—The principles of the kingdom taught and lived.

GOLDEN TEXT.—But rather seek ye the kingdom of God.—Luke 12: 31.

I. Let us notice the several great truths pertaining to the principles of Christ's kingdom taught in these lessons. 1. Love, Lesson 1, 2. 2. Jesus, the Resurrection and the Life, Lesson 2, 5. 3. Forgiveness of sins, Lesson 3. 4; The Love of God, Lesson 3. 5. Sowing and Reaping, Lesson 4. 6. Jesus the Bread of Life, Lesson 6. 7. The Glory of Christ, Lesson 7. 8. Eternal Life, Lesson 9. 9. Prayer, Lesson 10. 10. Treasures in Heaven, Lesson 11, 12.

II. The great duties to be heeded by the subjects of this kingdom. 1. The Golden Rule, Lesson 1. 2. The right use of God's Word, Lesson 4. 3. Faith in God, Lessons 5, 11, 12. 4. Helping others, Lesson 9. 5. Missionary work, Lesson 8. 6. Prayer, Lesson 10. 7. Devoting all to God, Lessons 11, 12.

III. As subjects of this kingdom we can be happy in enjoying great victories, of these we find the following in the Lessons: 1. Victory over disease, Lessons 2, 3, 5. 2. Victory over death, Lessons 3, 5. 3. Victory over want, Lesson 6. Victory over unbelief, Lesson 12.

IV. We are admonished to seek the kingdom of God, We are taught to pray for the

coming of God's kingdom. To carry out this admonition and prayer we must be inspired with a missionary spirit. We are assisted in this inspiration from :1. Golden Rule, Lesson 1. 2. True love to our suffering neighbor, Lesson 9. 3. Example of the disciples, Lesson 8. 4. Riches toward God and treasures in heaven, Lessons 11, 12. 5. Certainty of success, Lessons 10, 12.

MARRIAGES.

SHELLY—DIEHL.—On May 24, 1890, by Rev. A. B. Shelly, Lewis L. Shelly, of Milford, and Clara J. Diehl, of Spinnerstown, Bucks Co., Pa.

DEATHS.

DOLL.—On May 21, 1890, near Steinsburg, Bucks Co., Pa., Anna, wife of Washington Doll, aged 68 yrs., 8 mos. and 3 days. Interment at the West Swamp Mennonite church. Funeral services conducted by A. B. Shelly and R. C. Weaver.

DETWEILER.—On April 8, 1890, in Haycock township, Bucks Co., Pa., of pneumonia, Susanna, *nee* Fretz, widow of Isaac Detweiler, aged 79 yrs., 10 mos. and 24 days. Interment at the Deep Run church on the 12th. Services by Allen M. Fretz.

SWARTZ.—On April 29, 1890, in Bedminster, Pa., Freeman, infant child of Mahlon F. and Anna Jane Swartz, aged 4 mos. and 21 days. Interment at the old Deep Run Mennonite church on May 3. Services at the house by Samuel Godshalk and at the church by Allen M. Fretz.

WEISS.—On May 14, 1890, at Steinsburg, Bucks Co., Anna Weiss, widow of Abraham Weiss, aged 79 yrs., 11 mos. and 4 days. Buried at the West Swamp Mennonite church. Funeral services conducted by A. B. Shelly.

STIERS.—On April 22, 1890, at Moores, Del. Co., Pa., Mary, daughter of James and Fanny Stiers, aged 9 yrs. and 6 mos. Funeral services and interment by N. B. Grubb.

BAUM.—On April 23, 1890, in Philadelphia, Ulysses Grant Baum, aged 19 yrs., 5 mos. and 17 days. Interment at Green Mount. Services conducted by N. B. Grubb.

KORNBAU.—On May 12, 1890, in Philadelphia, Pa., William W., son of Daniel and Frances Kornbau, aged 16 years, 8 mos., and 12 days. Funeral services by N. B. Grubb, assisted by F. G. Rosenberger. Interment in West Laurel Hill Cemetery.

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THE MENNONITE.

VOL. V. PHILADELPHIA, PA., JULY, 1890. NO. 10.

FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

For the Mennonite.

OUR MISSION.

BY H. G. ALLEBACH.

Our hearts are Thine, and not alone
Our worship and our creed,
Our hands far better than our lips
Can minister to need.

O may Thy Word inspire our ways,
And not our speech alone;
That we may glory in the meed
Of hard-fought battles won.

A lamp unto our wayward feet
Be thine Incarnate Word;
That they on errands swift may run
Of love, on love's accord.

O perish our selfish pride
Like worms in scathing fire!
And fade our silks that we may lift
A brother from the mire!

And to the poor within our gates
Let robes for rags be given;
If we would lose our garbs of sin
For righteous robes in Heaven.

May we be messengers of love
And peace the wide world o'er.—
Make glad the hearts long steeped in woe,
And heal the hearts long sore.

The smile that lights the poor man's eyes,
And glisters through his grief-wrung tear,
—That smile is Thine. Then face to face
Do we behold whom we revere.

Methinks we hear Thee say, "O man,
In him shall thy salvation be
Whom thou in kindness didst befriend
And comfort in his misery.

"And when thy life-book thou shalt seal,
And at the throne its record lay,
Then he shall judge thee—he who ne'er
On earth thy bounty could repay."

For the Mennonite.

LETTER FROM NEW YORK.

BY JOSEPH S. TAYLOR.

Mr. Robert Burdette, the celebrated humorist, recently delivered an address before the Baptist ministers of Philadelphia on the "Foolishness of Lay Preaching." Mr. Burdette is himself a layman who has preached, therefore the gun which he fired at the Baptist brethren must have been intended to shoot both ways. The grounds of Mr. Burdette's objection to lay preaching are the following:

1. The lay preacher goes to work "half-taught, and is a dangerous man."

2. The secular pursuits of the layman disqualify him for the pulpit.

3 People don't like hand made preachers.

This is possibly even a more important question than the one recently opened by Mr. Carnegie as to whether a college education is a help or a hindrance to the man of business. Mr. Carnegie is convinced that the lad who begins by sweeping the office will reach the head of the house sooner, and will achieve better success, than his companion who goes through college first and then enters business life.

On this subject Mr. Carnegie is by no means generally supported. It is certainly true of the successful merchants of the past, and may be true of those of the present, that a majority of them had only a common school education, and began their business careers in very humble positions. The argument of Mr. Carnegie is that after a young man has gone through college he is not willing to go through the drudgery which is necessary to master the details of a great business. The reply to this is that a college-bred man has a thoroughly cultivated mind and grasps principles more readily and firmly, so that it is unnecessary for him to know all the details. All that he needs to know is general laws, and his training enables him to apply these intelligently in special cases.

The controversy is not likely to be settled soon. College men naturally think their training gives them an advantage. Successful millionaires like Mr. Carnegie, who began as office boys, point to their achievements and say, "Where are your millionaire college men?"

Now Mr. Burdette has started out to ascertain the relation of the seminary to the pulpit; and the relation he figures out is that of *cause* and *effect*. "I question," says Robert, "whether lay preaching should be done except under pastoral supervision" He is a sticker for the prerogatives of the ministry. He seems to think that a man can not preach unless he knows theology.

To discuss this matter at all exhaustively, it would be necessary in the start to define "preaching" and "theology" I shall not endeavor to do either I merely suggest to Robert that when Jesus selected his agents to propagate the gospel he took simple fishermen who knew nothing about technical theology. There was not a doctor of divinity among them.

Mr. Beecher used to say that theology has the same relation to religion that botany has to flowers. "I hate botany," he added, "but I love flowers." If this is true, brethren, a man may be a doctor of divinity without being a *preacher* of religion; and a man may be a good preacher without knowing systematic theology.

After all, the religion of Jesus is essentially an affair of the heart, not of the head. It is in the domain of the affections. "Love God,—and thy neighbor as thyself;" that is the essence of Christianity. It would seem that whenever a man thoroughly believes the Bible and loves Jesus, and is able to make others share that belief and that love, he is a *preacher* of the gospel. A botanist may know all about flowers without loving them. A child may love flowers without knowing their Latin names. A man may be a capital theologian without loving God; and another may love God without knowing any theology.

But when we consider the subject practically, Robert, it seems to us again that you must be mistaken. Mr. Moody is the most successful preacher of his age. Mr. Moody is a layman. Never studied theology. Never was ordained. We have just had him for a month or two in New York. Three or four times a day he filled churches with men eager to hear the gospel. Doctors of divinity preach to empty pews. A morning paper announces that Mr. Moody will preach, and immediately it is necessary to admit only by ticket to prevent overcrowding. Laymen can't preach? Hundreds of college students and scores of ordained ministers go to Northfield every summer to hear layman Moody tell them how to preach.

Sam Jones, Sam Small, Ralph Wells, are all successful preachers, and all laymen.

How long would it take to convert the world if only ordained ministers were allowed to preach the gospel? In the various missionary fields of the world there are to-day 30,000 "native helpers," laymen preaching the gospel to their fellow-countrymen. If only theologians were allowed to preach to the heathen the heathen would have to sit in darkness a good while longer.

No, I am inclined to think Robert, whom I greatly esteem, is in this case in error. Rev. Dr. Parkhurst, a Presbyterian clergyman of this city, recently, in preaching on the power of the Holy Spirit, said this: "A man may lecture: it takes the Holy Ghost to preach a sermon."

I believe this is true. And I know it is not necessary to go to a seminary to get the Holy Ghost; therefore a layman may be a better preacher, in the gospel sense, than a theologian.

S. R. Ferguson, Sunday-school Union Missionary in Minnesota, went to a town not long since and could find no Christians, hence he began holding meetings. Two young women were converted. He then organized a Sunday-school and one of these ladies was chosen superintendent. Soon they wanted a church, and so anxious was this young lady to have a church building that she gave $100 toward it, although a district school teacher herself and in limited circumstances.

God never gives us work to do that is impossible.

ONE MAN'S WORK.

My friend, Stanley Smith, after he had been for seven months in China, thought he would give himself a vacation to go and see a friend who was distant from him three day's journey. Half way across he came to a city of which he had never heard before, and in which no evangelistic work had been done. While the mules were eating their dinner he went out to preach the gospel, and it was not with him any question as to missionary methods, but he said, "You all know what you ought to be; why are not you what you ought to be? You all know what you ought to do; why do you not what you ought to do? Is it not just this, that you like to do the thing you know to be wrong rather than do the thing you know to be right? Now I have not come to talk to you about philosophy, but to tell you about a living Saviour who is willing to forgive all your sins if you will only go to Him. A young Chinaman was passing by, a learned man, a bachelor of arts of his university. He heard these words and said, "If there is a Saviour like that there is not a man in this world who does not want Him." He accepted Him there and then, and after a short time he came to my friend to learn more about Christianity. A question was afterward put to him by a native Christian, "What have you done for Christ since you believed?" "Oh!" he said, "I am a learner." "Well," said his questioner, "I have another question to ask you: when you light a candle, do you light it to make the candle more comfortable? "Certainly not," he said; "in order that it may give light." "When it is half burnt down do you expect that it will first become useful?" "No; as soon as I light it." "Very well," he said, "go thou and do likewise; begin at once." Shortly after that there were fifty native Christians in the town as the result of that man's work.—*J. Hudson Taylor.*

THE SWEET WORD "HOME."

Home! It is a charmed word. Through that one syllable thrill untold melodies, the laughter of children, the sound of well-known footseps and the voices of undying affection. Home! I hear in that word the ripple of meadow brooks, in which, knee deep, we waded; the lowing of cattle coming up from the pasture, the hiss of the sharp scythe amid thick grass, the creaking of the hay-rack where we tramped down the loan. Home! Upon the word there drops the sunshine of boyhood and the shadow of tender sorrows, and the reflection of ten thousand fond memories. Home! When I see it in book or newspaper that word seems to rise and sparkle, leap and thrill, whisper and chat, pray and weep. It glitters like a shield. It springs up like a fountain. It thrills like a song. It twinkles like a star. It leaps like a flame. It glows like a sunset. It sings like an angel. And if some lexicographer, urged on by a spirit from beneath, should seek to cast forth and hide it under garlands of wild flowers, and the wealthy would come forth to cover it up with diamonds and pearls; and the kings would hide it under their crowns, and after Herod had hunted its life from Bethlehem to Egypt, and utterly given up the search, some bright, warm day it would flash from among the gems, and breathe from among the coronets, and the world would read it bright and fair and beautiful and resonant as before: Home! Home! Home!

There are some 3,500 young men offering themselves to the foreign work of the church. Estimating the time of each to be worth $500 a year, over and above his living, this is equivalent to an offering of $105,000,000 contracted for by 3,500 of our many millions of church members. What a furore such an offering would create, and yet the one is just as much an obligation as the other.

The government of China has forbidden the drowning of girl babies. The penalty is to be sixty blows of the bamboo.

There are ten millions of people in Thibet, which is yet closed to both travellers and missionaries.

IN MEMORIAM.

It becomes our painful duty to announce to our readers the demise of our beloved teacher and brother in the ministry, Rev. Carl Justus van der Smissen, who peacefully, and full of living faith, surrounded by the family, breathed out his life on the evening of May 29, 1890, at the advanced age of 78 years, 10 months and 15 days.

Father van der Smissen, a son of Rev. Jacob and Wilhelmina van der Smissen, was born in Altona, Germany, July 14, 1811. In early life he learned the trade of book-binding. Afterwards he prepared himself for the Gospel ministry, and was then called to the pastorate of the Frederickstadt congregation, where he was ordained on Oct. 15, 1833, by his father.

In 1868 he accepted the principalship of the Mennonite Seminary at Wadsworth, Ohio. Eight years ago he accepted the pastorate of the Salem's congregation, Hayesville, Ohio, in which connection he stood at his death. On April 27 he preached for the last time. His bodily strength then failed him, but his mental and spiritual powers were strong until the last. On May 29, at six o'clock in the evening, in the midst of his family—his loving wife, one son and two daughters—he fell peacefully asleep in Jesus. Funeral services were conducted on Sunday afternoon, June 1, by Rev. S. F. Sprunger, who preached from Psalm 73: 28. He was assisted by Rev. Ephraim Hunsberger and Rev. Warner. As the sun was sinking in the western sky the mortal remains of Father van der Smissen were lowered into the grave and committed to kindred dust. Peace to his ashes.

Father van der Smissen leaves a widow, one son and three daughters to mourn his departure. The son Carl, now pastor of the church at Summerfield, Ill., Hilegonda, living at home, Wilhelmina at Green Bay, Wis., and the oldest daughter still living in Europe.

THE SUNDAY-SCHOOL GUN CLUB.

The Gun Club is an association of gentlemen who fire off Sunday-school speeches at the heads, and not at the hearts, of the scholars.

The Club has a large membership. They do not belong to any one school or city, but visit around, firing off their rounds of ammunition at the shortest notice. Brother Smooth Bore is the veteran member. He carries an old musket that roars tremendously, and he loads it with what he calls "a few interestin' remarks."

Brother Smooth Bore's musket fires longer and louder than most of the others, and does less execution. He likes to happen in during the session of the school, and be invited to load and fire at will. About the only thing he hits is the lesson hour, and he can use that up effectually. Other members of the Club use different weapons. One has a patent speech-repeating rifle that fires off the same old load time and again. Another has a gun of such heavy calibre it fires over the heads of the hearers, and never will hit anything, unless it is up among the clouds. The Rev. Mr. Dry-as-dust fires blank cartridges with such a dull, dreary boom that it puts us to sleep. Prof. Flash-in-the-pan has a scattering gun that shoots at anything and everything, but it is loaded with such small shot that it only causes irritation. Mr. Ego Tist has a remarkably small rifle loaded with a fixed ammunition called "his views." He generally takes the Scriptures as a target.

The model member of the Club is our Sharp Shooter. Quiet, studious and thoughtful, he aims only to hit the mark, make a center shot, *and then stop*. We take pleasure in his visits. He always sends a bullet of truth straight to the heart of the target.—*F. B. Phipps, in Church and School.*

RELIGION REJECTED BY VOTE.

The difficulty of reaching the Indians and leading them to the Saviour are much greater than most Christians suppose. In a letter just received from the Rev. W. F. ReQua, who has given his life to this work, some of these are mentioned. During his recent visit to the Kiowas he was told of the sad issue of a council which had been held by the tribe some time before he went to them. It appears that a missionary had visited them and had solemnly warned them that unless they accepted Christ they would be eternally lost. The Indians listened attentively, and, after the missionary's departure, they held a council of their leaders for the express purpose of discussing the new religion, and its merits over their own kind of religion. After a considerable debate on the subject, one of the Indians arose and said that if what the white man said was true, then their forefathers—who never heard of this new religion, this white man's religion—if it is true, have gone to the bad place, to hell, and now if we accept this new religion and go to the white man's heaven he tells about, we will never see our forefathers again, and, said the speaker, "I can't give up seeing them again." After these remarks it was put to a vote how many wanted to adopt the white man's religion, and *all voted against it.—Christian Herald.*

LIQUOR IN AFRICA.

Professor Stewart, of Liberia, says it is estimated that for every missionary that goes to Africa 70,000 gallons of liquor are sent to that country. Who shall estimate the wretchedness and degradation of an African heathen under the power of rum and tobacco? And what a greed for blood the liquor dealers must have, who, not content with killing 70,000 human beings every year in this country, extend their work of destruction across the sea.—*Central Presbyterian.*

Two or three years ago 900 barrels of whiskey were landed at Madagascar from a professedly Christian nation. The authorities of that once heathen nation purchased this cargo and knocked the barrels in the head that their vile contents might be swallowed up by the sand rather than by the people. The Congo Free State bids fair to be almost literally destroyed by the barrels of whiskey and still worse forms of spirituous liquors, which the Christian nations of Europe are yearly pouring upon the untutored but rum-loving people of the great Congo Valley.—*Missionary Review.*

We are glad to learn that an appeal made by the missionaries in the field to the religious and commercial world is meeting with a response in England and elsewhere, and steps are being taken to stop this shameless destruction of human life.

CHRISTIANITY IN JAPAN.

The type of Christianity now growing up in Japan is intensely missionary. In almost every individual Church the members combine to carry the Gospel to their unconverted friends and neighbors. Many of the churches have regular preaching places in the localities lying outside their own congregational limits. Already numerous home missionary boards and societies have been organized and are in full operation. This missionary spirit must soon make itself felt abroad. Indeed, attempts have been made already to organize foreign missionary societies, but they have failed because of the great pressure upon the Church from the necessities of the work at home; and no doubt this will be the case for many years to come. The Japanese Church will be so occupied with the work at home that it cannot give much attention to foreign work. It is probably true also that in case Japanese missionaries should be sent to China their influence would not be so great as that of missionaries coming from countries that have been Christian for a long time, but it cannot be doubted that if Japan should become thoroughly Christianized, the fact would have a great influence in favor of Christianity in China. The mere fact that a great nation like Japan should become practically a Christian nation as result of missionary effort would prove a great stimulus both to the churches at home and to those laboring in other fields.—*Missionary Review of the World.*

Missionaries among the Jews in all the countries of continental Europe report an increasing interest in Christianity among that people. They are affected by the movement inaugurated by Mr. Rabinowitz, of Kischeneff, Russia.

In 1714 Japan contained 595,087 heathen temples.

MISSION DEPARTMENT.

KING'S MESSENGERS.

When a King would send a message,
How fast the carriers ride;
Through darksome wood, through torrent,
Whether good or bad betide;
No pleasure can entice them,
No lurement in love's wiles;
On, swiftly on, by day, by night,
On, on, for weary miles.

If a messenger *should* tarry,
Should a servant idle wait
For fear, or love, or pleasure,
Outside the palace gate?
If the King upon the feast day
Should miss a well-loved one,
How, think you, would *he* fare
Who *should* have bid him come?

King's messenger's *must* hasten,
King's servants *must* be wise;
Then loiter not, nor dally,
When he bids you arise,
For men grow weary waiting
For the servants who should bring
Their burdened, famished, longing souls
A message from the King.

LETTERS FROM OUR INDIAN CHILDREN.

Cantonment, Mar. 15, 1890.

To THE MENNONITE:

I thought I would write to you sometimes, so I will write to you this afternoon. I try hard to learn my lessons well. John did not go to school after Christmas. We play croquet with our teacher, Mr. Voth. We planted trees here. I sit with Carl Ice. My father has two wives, my mother always gets angry at my father. I am sorry that I have to tell you that. I didn't know my lessons well sometime ago, but now I get along a little better. We were always told not to run off, but two girls have run home and never come back. I am in the Child's Book of Nature. The children all try to learn their lessons well. I hope you like my letter well. This is all from your friend,

JAMES SCABBY HORSE.

Cantonment, Mar. 16, 1890.

Dear readers of THE MENNONITE:—I am going to write to you. This is the first time I write to you. As our teacher told us to write we are glad to do it. I hope you like to hear from us and I will tell you all I can.

First I will tell you that we have a literary society on Thursday evening and on Wednesday evening we have catechism. Further I will tell you that we work in the morning, but in the afternoon we go to school. Cousin Lydia takes music lessons from Mrs. Katie Hirschler. I will tell you that we are all getting along nicely, and I hope you are the same. I will also tell you that my father is going to build a house at our farm. I am glad that we are going to have a house because I don't like to stay in a tent. I feel sorry to say that brother Andrew and sister Minnie are not in school. Father wanted to bring them but they don't want to come to school. I have a sister at the Halstead school, her name is Lucretia Arrow.

I will tell you that I have three brothers and three sisters. I guess this is all I can tell you.

From your friend,

JANIE ARROW.

WHAT THREE SISTERS HAVE DONE.

At the recent centenary conference of missions held in London, the Rev. J. McMurtrie, of Scotland, said: "I know in Edinburgh three sisters who had a great desire to go to Africa, but they knew we were in difficulties with regard to money, and they would not ask a penny from the church. They were not rich. One of them was teaching at a school in the old town of Edinburgh, another was in a millinery establishment, another was doing something else, and they said: 'We will make a bargain that two of us will stay at home and help, and keep the third, who shall be a missionary in Africa.' The sister sent and supported by the two sisters who stayed at home, is to-day joyfully and successfully toiling as a missionary in Africa."

The Presbyterians have a theological school in Saharanpur, India, which lately sent a graduating class of seven trained native preachers, who have become pastors of native churches that their whole salaries.

AN INFIDEL'S CONVERSION IN NEW YORK.

At a meeting in the mission conducted by Mrs. Van Dunn in Bleecker Street, New York, last week an educated man of commanding presence rose, and said he would like to tell the story of his life as an encouragement to others. In the course of his narrative he said that he had been an infidel of the most obstinate type. Yet he had never been satisfied with his infidelity. A strange sense of needing confirmation had always been upon him. He had read all the books he could find which would tend to prove religion a fraud, and the Bible a lie. This stimulus needed constant repetition, for his uneasiness always returned. He had travelled much, and lost no opportunity of discussing religious questions with men who had made them their study.

On one occasion when in England, he had visited the famous Cardinal Newman. The Cardinal only increased his confusion of mind by citations from the Fathers, and his demand for blind, uncompromising faith in the voice of the Church. No "kindly light" came from that eminent man, nor from other noted preachers, to whom he had listened, and with whom he had conversed. Socialism attract him, but on studying it he was convinced that it held no hope for humanity. Unless the nature of man was changed, and selfishness eradicated, socialism could not effect a cure of present evils.

One day, while more restless and discontented than usual, he was strolling up the Bowery in New York, when his eye caught the sign outside the Bleecker Street Mission. He thought it was only another fraud, but having nothing particular to do, he entered. He was impressed by the absence of the music and gorgeous ritual with which he had associated religious observance, and still more by the plain, simple words of the leader, and the current of tenderness and love that flowed through them. He waited, according to his usual custom, to hold an argument with the speaker. As she approached him after the meeting, he was conscious of the same kind, friendly influence which had exerted itself during her address.

"But I *cannot* believe," was his reply to her appeal. "It is a question of fact, and I don't believe your facts, and so I *cannot* believe your inferences." He expected that she would go over the facts, and adduce proofs; but instead of doing so she asked him to kneel with her in prayer. She prayed that God would reveal Himself to the doubter, and shed His light into the poor, darkened mind. In that hour light came. "I was reconstructed," the man said; "I knew not what it was then, but I know that I was converted. It was a new birth—no other words cover the ground—it was a complete revolution. I entered into peace, my doubts fled, and from that day I have been a happy man."

A SUMMARY OF MISSION WORK IN TURKEY.

There are 185 organized churches, 200 church buildings, 70,000 protestants, 15,200 communicants, and there is an annual increase of about 1,500. There are 600 localities where work has been established. There are 400 foreign laborers and 2,000 native helpers. There are 6 American colleges, representing an investment of American money of not less than $800,000. In these colleges there are 1,200 students. There are 700 schools of all grades, with 40,000 pupils in attendance, and from the Mission presses come 40,000,000 pages annually, of Bibles and other religious reading. One hundred thousand patients are treated annually in the hospitals of the English, German and American Missionary Societies.

These facts are simply amazing. It is no wonder that missionaries are full of hope and confidence. The doubters are found only in the ranks of the non-givers and non-workers.—*Missionary Review.*

The *National Baptist* says: "At the present time in Pennsylvania there are thirty-nine women, Baptists, ready and waiting to be sent to teach the heathen, but there is no money to send them."

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, JULY, 1890.

THE German Hymnal is appreciated more and more. A brother said, "Es wachst einem so sehr ans Herz. Es ist ein kœstliches Gesangbuch."

SHOW THE MENNONITE to your friends and ask them to try a year's subscription. A good article always bears inspection and recommendation.

THE brethren at the Gap have organized a Sabbath-school. The interest and attendance is much better than was anticipated by the breteren. Bro. Neuheiser is the Superintendent.

BRO. JOEL LEHMAN, of Berne, Ind., for several years an evangelist, is filling the pulpit in the Salem church, Dalton, Ohio. Bro. Sommer, the pastor, is incapacitated by sickness.

A NEW church in Mountain Lake, Minn., was dedicated by the brethren on June 8, closing with a mission festival. Bro. J. B. Baer was present and gave material aid on the occasion.

IT is an encouraging sign and helps us to be more hopeful for the future of the Mennonite church to see so many new Sunday-schools established where only a few years ago the Sunday-school was looked upon as a worldly institution. That the future of the church will be what the young of the church are now is a fact that is being painfully experienced.

IT is encouraging to notice the interest manifested in Bethel college. The subscriptions are liberal and the work is now rapidly pushed forward.

A FARMER who should delay preparing his land and sowing his seed until July and then expect a fine crop of grain in August, would act as consistent as the man who puts off his preparation for eternity until the close of life, and after death looks for the reward of heaven.

Judging from the published reports, personal information obtained, and the liberal contributions for the erection of a church at the mission station at Darlington, Indian Territory, we are convinced that the erection of the church should not be deferred. It should be built now. Why not?

IF there are any besides the delegates elected going to the General Conference in October they should inform N. B. Grubb, 2136 Franklin St., Philadelphia, Pa. Should there be any wishing to go to Kansas or to any point west of St. Louis about that time, it will be to their interest to correspond likewise.

How sadly the church services are neglected in some of the great European cities (and some of our American cities are not much better in this respect) may be seen from a statement recently published in the *Homiletic Review*, which says, "In the city of Berlin there are about fifty protestant churches, with sitting for 48,143 persons; while the number of registered servant girls in that city is 68,472. Hence, if all those servant girls should wish to attend public worship on any given day, 20,000 of them could not get seats, without any reference to the rest of the population. In one part of the city a single church (St. Mark's) represents 120,000 souls." But when we are told by those who have visited some of the churches of Berlin, that in many of them during the regular services held therein there is much of the sitting room unoccupied we can form somewhat of an idea how small a percentage of the inhabitants of that city are church-goers.

A GENERAL Missionary Conference at Shanghai, China, is considering the awful curse of the opium traffic to that country. Two missionaries from India are in attendance, who brought to the Viceroy, Li Hung Chang, the Indian Memorial, signed by over ten thousand Christians, includining eight hundred missionaries, asking that the Tien-Tsin Treaty, so far as it relates to the sale of opium, be repealed, and one enacted prohibiting the legalized importation of opium into China.

SUNDAY-SCHOOL CONVENTION.

The regular annual convention in the interest of Sunday-school work, of the Eastern District, will be held in the church at Bally, Berks county, Pa., on Tuesday and Wednesday Aug. 26th and 27th. The convention will have three regular sessions, Tuesday afternoon, Tuesday evening and Wednesday forenoon. On Wednesday afternoon it is desired to hold a general festival in which both the members of the convention and the school connected with the Hereford congregation, may participate, for their mutual encouragement and benefit. Every one interested in the important work of the Sunday-school is cordially invited to attend the convention. The discussions will be open to all present, and a general participation by any and all followers of the Master and workers in his vineyard, is earnestly desired.

The committee offers the following programme for the convention:

TUESDAY AFTERNOON (2 O CLOCK).

Opening by devotional exercises.
Address of welcome.
Reports from the various schools.
Paper by Harvey G. Allebach. Subject:—What can a Sunday-school teacher do for his pupils outside of the regular sessions of the school?
Discussion opened by I. K. Freed.
Paper by Charles Moyer. Subject:—The last lesson of the quarter, what shall it be?
Discussion opened by John L. Bauer.
Assigning of referred questions.

TUESDAY EVENING.

Paper by Milton B. Schantz. Subject:—What can be done informally in church and Sunday-school to prepare persons for teaching in the school?
Discussion opened by H. A. Frederick.
Paper by John G. Weinberger. Subject:—To what extent may rivalry between different members and between different classes of a school be encouraged?
Discussion opened by Jacob S. Moyer.
Paper by James Funk. Subject:—The plan of Bible study as followed by the international series of lessons, compared with topical studies or with lessons arranged for the church year.
Discussion opened by N. B. Grubb.
Answering and assigning of referred questions.

WEDNESDAY FORENOON.

Class drill conducted by A. B. Shelly, using the convention as a class and teaching the lesson for August 31, to illustrate method of teaching an adult Bible class.
Paper by U. S. Stauffer. Subject:—What should we have at a Christmas festival.
Discussion opened by W. S. Gottshall.
Paper by A. S. Bromer. Subject:—Value of motion songs for infant classes.
Discussion opened by A. M. Fretz.
Answering of referred questions.
Reports of committees.
Close.

CLARENCE CENTRE.—Our Lord, before returning to His Father's house, assured his disciples the gift of the Holy Spirit to comfort them and lead them into all truth. True to promise, the comforter came and faithfully guides the pilgrim to the city of God. Its office is not only to lead, but in unison with the faithful Bride invites the wayward to return to the father's house, with the assurance of a hearty welcome. This blessed invitation has also been extended, and by a few accepted with us. While we can not report them coming by the scores, we do, however, rejoice that they are coming by twos. It was our happy privilege to receive two young sisters into the church by baptism on June 7. By the grace of God, we hope they will remain steadfast and prove efficient laborers in the Lord's vineyard. What a blessing to the home aud church when the young turn to the Lord. What heavenly blessings will rest upon that congregation where children obey. "As many as are led by the Spirit of God, are the sons of God;" as such they will desire to do the will of their Father. Brethren, pray for us, and when you can, lend us a helping hand. Kind thanks for all past favors.

JACOB KREHBIEL.

CANTONMENT.—From a private correspondence by Bro. H. R. Voth to the editor, we make the following interesting and encouraging extracts: I came to Cantonment day before yesterday, (June 6) from Darlington, accompanied by some of the workers. We had a very important day, and the Lord blessed us very richly. I had the privilege to baptize eight Indian children, and Bro. D. B. Hirschler's colored interpreter. Seventeen had applied for baptism, but eight of them I did not think were quite ready and I asked those to wait a little yet. We expect to baptize at least some of them in a few months. The day was nice and cool, the old school-room in which the Lord has blessed the children, and the brethren and sisters here so often, was tastily decorated, the children sang so nicely and we felt that the Lord Jesus was very near to us—was right in our midst. Our prayer now is, that the young plants, that have been planted into the Kingdom of Grace may grow and prosper, and that the storms of life may not break and destroy them.

G.

SUNDAY SCHOOL ORGANIZED.—On Sunday, June 15th, a Sunday School was opened in our Saucon church, near Coopersburg, Pa. Some years ago, a flourishing Sunday School was held at this place, but for some reason the same had been discontinued during a number of years. Upon the earnest solicitation of individual members, the school has now been opened again with the prospect of gathering a fair number of pupils. The members of the congregation as well as others living in the neighborhood are earnestly interested in the matter and take an active part in conducting the school. One pleasant and encouraging feature of the school is an adult Bible class composed of older men and women, who with their children and grown up sons and daughters are studying the Sunday School lessons.

BAPTISM OF INDIANS.—On Sunday, June 8th, eight Indians and one Negro were baptized by Missionary H. R. Voth at our mission station Cantonment in Indian Territory; and on Sunday, June 22d, six of the pupils of our Indian School at Halstead, Kansas, received the rite of baptism, together with ten white persons in the Halstead Mennonite church. We have thus fourteen more young Indians added to the Church. May they all, by the grace of God, remain steadfast in the faith which they have accepted, and may their lives prove to be shining lights for those of their people who are still walking in darkness! And may the prayers of the Church ascend to the throne of God for these young converts from heathendom, beseeching the Lord in their behalf that He may give them strength and endurance under the trials and temptations with which they may meet.

LONGING FOR SOUND BIBLE INSTRUCTION.

A girl about thirteen years of age was connected with a Sabbath-school where all doctrinal and evangelical instruction was excluded. The exercises consisted,—as we believe is often the case in many of that class of schools—in little more than lessons on natural history, and some of the outward virtues; the most practical instruction being to tell the children they must "be good;" and to "be good" meant merely to be correct in outward actions.

A city missionary visited this girl's sick mother. As he had occasion to repeat his visit several times, he became acquainted with this youth, and she became much interested in him.

On one of his visits she told him she "wanted to go to a Sabbath-school where she could hear something about the *Bible;* she had got tired of hearing about *birds* and *flowers* and such things. This might do well enough for small children, but it would not do for her."

The missionary, before he left, asked if she would like to attend their neighborhood meeting that evening? She replied in the affirmative.

The sermon, which was on the text, "Blessed is the man to whom the Lord imputeth not iniquity," gave a lucid view of the object of Christ's death. This girl went home and gave her mother a minute account of the sermon. And she told her mother that she never knew before that the death of Christ had anything to do with her. She did not know that it had any particular connection with her happiness, or that it was a subject in which she should feel any special interest. "But now," said she, "I understand it exactly; *God takes the sufferings of Christ on the cross and sets them against our sins.*"

How plainly this incident shows that the great and glorious doctrine of the *atonement*—into which angels desire to look—can be understood by *the young!* This child understood it, and the other great doctrines of the Bible too,—that we are sinners, the necessity of being born again, justification by faith, etc., —can be presented so as to be understood by the young.

This young girl, by her own request, was taken into a Bible class under the instruction of the wife of her friend, the missionary. And the interest with which she entered into the lessons, and the increasing seriousness with which she listened to the instruction, encouraged the hope that the sufferings of Christ on the cross will be set against her sins, and she be enabled to rejoice in him as her Saviour.—*Rev. Asa Bullard.*

LOOK AT IT.

The Rev. Dr. Griffin was, in his day, a most powerful and eloquent preacher in the Presbyterian Church. He had several rules to guide him in making a sermon, and the most important was this: "Write down the text on a piece of paper and look at it." A strange rule this may seem to some persons, but really it was a wise one.

Gazing at the text long and intently had the effect to arouse the mind to action. The mind is sometimes sluggish, and an artifice like this is a gentle hint to it to go to work. The attention is called away from outward things and is fastened upon one subject. To a preacher the text has at least one grand truth in it, and when he sees that he sees much more if he has a well-filled mind such as Dr. Griffin certainly had. One truth which acts upon the souls awakens other dormant truths by the law of association, and the sermon is evolved.

Now the teacher would do well to act upon this hint. First of all take the word of God without word or comment, and look at the lesson. Look at it until you find out something, and then look on until you find out more. That effort which you make will concentrate your mind, it will arouse your thinking powers, and after a little you will find out just what you really know, and perhaps what you ought to know. Then and not until then consult the lesson helps. Bring some knowledge to the commentary, and then you will be able after study to take more away.

What you find out by gazing at the text of the lesson will be indeed your own, and will cling to you. You cannot easily forget it. Best of all you will be able to teach it clearly, because you see it clearly; and if you see truth clearly you will, if you are a Christian, feel it deeply. Let it be your first desire not to hold many truths lightly, but rather a few truths—grand and saving—with a firm and steady grasp. —*Sel.*

Prejudice is said to be caused by lying to one's self. To accept what you know to be untrue, or to refuse to accept the truth is to tell a lie to yourself and so make yourself a liar generally; for after the above you will be telling it to others as you regard it. Nobody can be more truthful to others than he is to himself.

E. J. Garvie, himself one of the Sioux tribe, in a recent address, spoke with Indian eloquence of Indians whom no torture could make groan, but who wept at the story of the cross. He said there are 2,000 living Sioux converts, and as many more who have died in the faith. A full blooded Indian, a recent graduate of the Yale divinity school, has translated the book of Malachi into Choctaw, with an exegetical and critical commentary.

We must preach faithfully and leave the results with God.

SABBATH SCHOOL.

STUDYING THE LESSON.

Mrs. Indefinite had a Sunday-school class, and, realizing the importance of Bible study by the scholars, always said to her class just as she was closing her commentary at the expiration of the lesson study, "Now, scholars, I hope you will study the lesson this week at home."

She herself didn't just know what she wanted of the class, and much less did they know what she meant. They never thought of it again. Her saying it became a part of the routine, and fell on their ears like the bell which always rang at just that moment. It happened that some of them were girls whose school-days were shortened and who had never studied anything—had never even been taught to observe.

Mrs. Indefinite complained about the class. She said in spite of all her talking they would not study the lesson, and she thinks some convention ought to decide what shall be done with such scholars. Mrs. Indefinite becomes discouraged and resigns, and Mrs. Tact is put in her place. Now, Mrs. Tact does not have access to Mrs. I.'s large library. She cannot give a learned exposition of the lesson, or tell those mill-girls what Drs. A. and B. and C. say about it, but she has been taught to read the Bible thoughtfully and carefully. She has applied its truths to daily life. She also has enthusiasm and the power of putting herself in the place of those whom she would teach.

When the lesson was over she did not say, "Now, scholars, I hope you will all study the lesson." She did say, "When you get home I wish each of you would take a piece of paper and write first the names of all persons in the lesson or pronouns standing for them, the names of places or adverbs standing for them, such as *there*, *where*, etc., and a list of the verbs. There will be three headings: 1. Persons. 2. Places. 3. What They Did."

This was so simple that even the small children could do it. You see, two points were thereby gained: the study of that particular lesson, and the habit of carefully reading the Bible.

Mrs. Tact did not always keep to this method. Another Sunday she said, "Next Sunday I shall recite to you the second and third verses in the lesson. We will have all the Bibles closed, and so you, too, must learn them,to correct me if I make a mistake."

Another time she said: "I want you all to write out the story of the lesson in your own language, just as you would tell it to a child; bring it with you next Sunday, and read it to us." This was used when the lesson was an incident or a parable, and of necessity insured a careful study of the lesson. Mrs. Tact encouraged the use of pencil and paper. When the lesson was in the Gospels, and was recorded by more than one evangelist, she asked the scholars to note down on paper how Mark told the story, or Luke or John. For instance, when it was "The Parable of the Sower," as given in Matthew, they told how Luke gave it, writing out side by side the verses that differed.

Another expedient she used was to give out a written question to each scholar the week before on the coming lesson. Of course, they would compare questions, help each other out with answers, and have a busy, happy time of studying the lesson together. When the lesson abounded in strong adjectives, she asked the scholars to write out a list of all the adjectives and adverbs in the lesson, and bring their lists with them.

You can have no idea until you try it what vantage-ground you have gained as a teacher when you can know that your scholars will bring to the lesson some kind of preparation. In some schools, where an effort is being made to have more Scripture committed to memory, the lesson is recited each Sunday by some class who are publicly notified the week before. In fine, give the scholars to understand that you expect something from them. Have less of the "pouring in" process and more of the drawing out; so shall the working force of the Sunday-school be multiplied a hundred-fold.—*Sunday School Journal.*

Obedience is the only way of success,

INTERNATIONAL S. SCHOOL LESSONS.

1890. Third Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 1. July 6th.

LAWFUL WORK ON THE SABBATH. Luke 13: 10—17.

GOLDEN TEXT:—Wherefore it is lawful to do well on the Sabbath days.—Matth. 12: 12.

To-day we have a lesson on the true way of keeping the Sabbath, taught us by Christ both by example and precept. First we see Jesus worshiping on the Sabbath, next we see him doing his work on the Sabbath, then we hear him correcting errors about the Sabbath.

I. 10. It was the custom of Jesus, as it should be of his followers, to attend public services on the Sabbath. Upon this occasion we find he was teaching. The services consisted not so much in preaching as in our days but were more like our prayermeetings, or Bible classes, or a conference of churches. There was liberty of teaching, subject to the ruler of the synagogue. Distinguished teachers were custumarily invited.

II. 11. A woman with a spirit of infirmity —doubtless one weak in spirit, of a moody, melancholic state, of which the outward contraction of the muscles of her body, the inability to lift herself, was but the sign and the consequence. In what way Satan caused her disease we do not know. Besides possessions of evil spirits there are diseases and weaknesses in which the victim may be said to be "bound of Satan." This woman is a picture of every individual in his natural unconverted state. Bound of Satan—bound down beyond self-control. We do not find that the woman solicited the help of Jesus; but though her lips were silent, her heart, her acts and her distress spoke loudly, and as she was thus silently calling for help Jesus heard her and in his pitying love called her to him. So he calls and invites every sinner. The woman in her distress must still have been a faithful worshiper. In this she was in a state capable of receiving the help of the Lord. Jesus spoke the word,—he has a word for every afflicted one. His word speaks liberty to those bound. He touched her, through this a divine power is poured upon her, while at the same time it draws attention to the source of the cure—to Jesus. And since she was bowed down the touch was assistance to raise her. Jesus touches the bound sinner with the afflicting chastisement of his hand and raises him up to things above. This was an act of benevolence to man, and was as much an act to the glory of God as public worship was. Instead of calling forth thankfulness and praise to God in the ruler, it raised a spirit of indignation and opposition to Christ's work. So we find men often opposed to good being done in their own way and according to their own views. They are more apt to look at what they consider a violation of the law in others, than at the good which others may do. This is often the result of envy and prejudice. Many men oppose religious work and movements—strange as it may seem, from professed regard to the purity of religion. Hypocrisy is sure to bring grief.

III. 14. Though the ruler did not remonstrate with Jesus, his hypocritical thoughts were known to him. And Jesus teaches him the true way to keep the Sabbath. By a question he draws three contrasts to let the people see their hypocritical state. There were the beasts of the stall,—here a daughter of God's covenant people. They bound in the stall,—she bound by Satan. Ordinary thirst of the cattle,—she in her condition for eighteen years. The argument is:—If the first need attention, then certainly the other. The adversaries were put to shame; the people rejoiced. The spirit of the Sabbath is more important than any particular form of keeping it. Therefore let us fill the Sabbath with worship, devotion and good deeds.

Lesson 2. July 13th.

THE GREAT SUPPER.—Luke 14: 15—24.

GOLDEN TEXT.—Blessed is he that shall eat bread in the kingdom of God.—Luke 14: 15.

Jesus, dining with a Pharisee, gave a beautiful lesson on humility, closing with a precious promise (v. 14) to those who should show pity to the poor. This talk caused one in the assembly to exclaim: "Blessed is he" &c., G. T. To eat bread is a Hebrew idiom, meaning to partake of a repast. The words may have been uttered in a self-satisfied spirit,—he probably recalled some act of charity and alms-giving he had done, and felt sure of his reward. 16. Jesus replies, and with a parable would say, Yes, blessed; and therefore beware of rejecting the blessedness at the very moment when thou art extolling its greatness.

The Parable.—A certain man—God. A great supper—the enjoyment of the blessings afforded us by the Gospel; the "feast of fat things," Isa. 25: 6; "marriage supper of the Lamb," Rev. 19: 9. It is completed in the marriage supper of the Lamb, but fully prepared when the glad tidings of the Gospel were proclaimed. This provided for the guests, —forgiveness of sins, new hearts, right spirits, gift of the Holy Ghost, enjoyment of clear conscience, favor of God, presence of Jesus, promises of God, opportunities of usefulness, eternal life. A great feast, since it is: 1. Prepared by God. 2 For the whole world. 3. Purchased at a great price. 4. Of eternal duration. 5. Of great excellence. 6. For a chosen people. *The bidden ones.*—The Jewish people. The call "come"—the advent of Christ among his people. *The Excuses,*—Refused to accept Christ and his Gospel. Though

differing in matter and manner the excuses all spring from worldliness in some form. Here was a property excuse, a business excuse, and a home excuse. It seems strange that people wish to be excused from such a great feast, but are such excuses not a common thing? Property, business, home delights and pleasures often stand, not as good reasons, but excuses—guarded lies, between man and the exercise of true religion. Our property should be consecrated to God; our business should be done in his name and to his honor; our homes should be filled with religion in life and mutual worship. By these excuses the Jews as a people lost the privileges of the Gospel, upon which a new invitation was given—to the poor, the maimed, the halt, and the blind. These four classes represent different classes of sinners, and the effects of sin upon the soul. Sin takes away the soul's riches, destroys its powers, lessens its activities and blinds its sight. *Streets* and *lanes* refer to the lower classes among the Jews; *highways* and *hedges*—outside of the city wall. This refers to the calling of the Gentiles. The Jews, as a people, rejected the Saviour, the poor, maimed, halt, and blind accepted him. "Yet there is room"—the Gentiles are invited by earnest persuasion; since they were not bidden it requires more to induce them to accept the offered grace. There is "room," and the Lord wants his house filled. It is the business of the Christian to go out and invite others to the Gospel feast.

24. They that refused to come lost the pleasure of tasting of the great supper. Nothing shuts a person out of heaven but his own choice of evil instead of good.

Lesson 3. July 20th.

TAKING UP THE CROSS.—Luke 14: 25—35.

GOLDEN TEXT: Whosoever doth not bear his cross, and come after me, cannot be my disciple.—Luke 14: 27.

Christ desires every one to be his follower. He sets before those who would become his disciples the difficulties and trials, as well as the joys and prospects of his service. He does not lure to his service by false promises. Hence he turned to the multitudes, who, out of vain motives, were following him and tried to open their eyes by telling them in what real discipleship consisted. Not to discourage them, but to guard them against despair when the cross must be borne. The Saviour here gives two tests of discipleship, one a negative, —what we must be willing to give up for Christ; the other a positive,—what we must do. Love for Christ must exceed all other love; father, mother, wife, children, brethren, sisters, yea, our life must be loved less than he, or in other words must be hated, rather than to have love for Christ suffer. We should always be ready to have our dearest friends, of courting to their wishes, for the sake of Christ and his Gospel. The positive side is cross-bearing. The words imply a willing assumption, not a patient submission. All service should be cheerful service, so must cross-bearing be. There is always a crown surmounting the cross.

The cost of following Christ should be considered. This is illustrated to us in two figures; in one we see the *expenses*, in the other the *perils* of being a disciple. It costs something to be a Christian, and unless the cost is counted there will be disappointment. It is through failure in this that so many are Christians in name and not in fact. What the king in the parable did was what every king would do, and this teaches that he would be a disciple must count the perils and act accordingly. Those who are not willing to bear the cross, or are fearful, should not claim to be a disciple.

34. *Salt is good.*—Here we find the test and truths applied through the figure of salt. The disciples who decide aright, having counted the cost, and are bearing the cross patiently, are the salt of the earth. True following of Jesus does spiritually what salt does for the natural world—preserve it from corruption, season its insipidity, freshen and sweeten it. They are themselves preserved from evil and are the instruments to preserve the world. If that power of the salt is lost it is worse than useless, it is deceptive and therefore hurtful; fit only to be cast out, not on the land but into the street. Those who keep the form but have lost the power of godliness, whether churches or individuals, holding to outward belief, but having no spiritual life, who go through ceremonies, but have not the indwelling Holy Spirit, not only are useless in making the world better, but shall themselves be destroyed. Earnest are these words of our Saviour, and worthy of due consideration and reflection. Let all whose ears are yet open arouse their faculties and apply the truth to their conduct.

Lesson 4. July 27th.

LOST AND FOUND.—Luke 15: 1—10.

GOLDEN TEXT:—There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15: 10.

This chapter contains three beautiful parables of Jesus. Parables in which, so to speak, we hove opened by the hand of Christ a window into the very heart of God. They illustrate the favorite proposition of Jesus, that he had come to seek and to save that which was lost. The connection in the parables should not be broken, but for convenience we study them in two lessons. Ownership in some sense is the connective thought. One hundred sheep owned, one lost. Ten pieces of coin, one lost. Two sons, one lost. Notice the degree of value in the lost, and the climax—one sheep out of one hundred, one coin out of two. The fact that Jesus by example showed that he came to save the lost, in that he associated with the common people and

such who were cast out from the better classes, raised an irritation in the minds of the scribes and Pharisees, and they accnsed him of receiving and eating with sinners. This accusation, though aimed at Jesns as a poisoned missile, expressed his great mission in leaving the glories above. To show to these people their sinfulness and his work he spoke these parables. Jesus associated with sinners, he loved sinners, but was not defiled by them, did not have a liking for their sins.

The Lost Sheep.—All men as snch are the great flock of God. A heedless, thoughtless sinner, wandering at his own will till he is lost in the wilderness of sin and surrounded by a thousand dangers, suffering from hunger and thirst, nnable to find the way back, yet sure to perish unless he does, is a lost sheep. The ninety and nine safe ones, are those who are real, true Christians, who have been brought into the fold and are faithfully following the Shepherd. In a wider sense we may understand by the lost sheep, the whole human race, fallen and lost in the wilderness of sin, while the safe ones are the angels, the saints made perfect and the holy inhabitants of other worlds. However we view the parable it was to seek such lost ones that the great Shepherd came. And as the recovery of a lost sheep affords joy to the shepherd, exceeding that for those not lost, so is the joy for a repentent sinner. Angels and saints in heaven forget themselves in the joy of seeing souls saved.

The Lost Coin.—The coin is a picture of the human soul. It is not only a piece of precious metal, but that metal moulded and minted, being the kings image and superscription, so is the human soul. A new piece of money is a beautiful thing, shining, cut and polished, so was the soul in its innocent state, before it was soiled and disfigured throngh sin. It had enstamped upon it the Creator's image in knowledge, righteousness and holiness, and was destined by Him to be a willing witness to the righteousness of his authority. The lost coin is a picture of a lost, useles, bnt still valuable if recovered, souls. So long as lost the coin is of no use to its owner, when found it will itself be useful and afford joy to others. So is the sinner, of no good in the world, yet he has a valuable soul. If he can be brought to repentance and the image of the maker again brightened on it, he will be a useful instrument for the salvation of others, and afford joy to his Creator. The restoration of this was the mission of the Saviour. The woman seeking her lost coin is a figure of the work of the Holy Spirit. The lighting of the candle represents the word of God illuminated through the Holy Ghost, bringing to view treasures before unsuspected, truths neglected or lost, convincing men of sin, of righteousness and of judgment to come, shedding its light of truth upon the mind, the conscience and the heart. The sweeping of the house represents the cleansing powers of the Holy Ghost, sweeping away settled opinions and practices, cares, pleasures and lusts of the flesh. The Holy Spirit is an earnest and diligent searcher after the lost. Through it the Saviour seeks now for the lost like the shepherd for his sheep, the woman for her coin. Though the sinner is sought and approached by the Saviour the choice of salvation lies with himself *he* must repent. The more Christians feel of the angel's joy the more will they seek the salvation of men.

MARRIAGES.

WELLS—GRUBB.—In Philadelphia, Pa., on June 4, 1890, by N. B. Grubb, Mr. David G. Wells, of Spring City, Chester county, Pa., to Miss Sarah A. Grubb, of Philadelphia, Pa.

ROSENBERGER—SCHLEIFER.—On June 17, 1890, at Centre Valley, Lehigh Co., by the Rev. A. B. Shelly, Wm. H. Rosenberger from Lenark, and Alice R., only daughter of Mr. and Mrs. Wm. H. Schleifer from Centre Valley, Lehigh Co., Pa.

DEATHS.

RIMBY.—In Philadelphia, on May 25, 1890, after two days illness, William B. Rimby, aged 49 years, 5 months and 1 day. Funeral services by N. B. Grubb.

MORITZ.—In Philadelphia, Pa., suddenly on June 6, 1890, Lizzie, wife of Earnest Moritz, daughter of Emma and the late John Roats, aged 23 years. Funeral services by N. B. Grubb.

BAUMAN.—On May 22, 1890, in Sassamansville, Pa., Harvey, infant son of John and Catharine Bauman, aged 1 year, 11 months and 7 days. Interment on the 27th in the Union Cemetery at the Hereford Mennonite church. Funeral services were conducted by Rev. J. E. Freeman at the house and Anthony S. Shelly at the church.

SWEINHARDT.—On June 7, 1890, in Milford, Bucks Co., Pa., John Sweinhardt, aged 26 years, 10 months and 6 days. Buried at the Sassamansville church on June 12. A. B. Shelly conducted the funeral services at the house and Rev. Wm. B. Fox preached the sermon in the church.

STERNER.—On June 12th, 1890, in South Bethlehem, Pa., Laura daughter of Willoughby and Hettie Sterner, formerly from Quakertown, aged 6 years, 6 months and 23 days. Interment at Trinity Reformed church, Swamp, on Saturday, June 14th. Funeral services conducted by A. B. Shelly.

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THE MENNONITE.

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

THE ETERNAL HOME.

FREDERICK WILLIAM FABER.

Alone to land upon that shore!
With no sight that we have seen before,
Things of a different hue,
And sounds all strange and new;
No forms of earth our fancies to arrange,
But to begin alone that mighty change.

Alone to land upon that shore, knowing
So well we can return no more;
No voice, or face, or friend,
None with us to attend
Our disembarking on that awful strand,
But to arrive alone in such a land.

Alone? No! God hath been there long before,
Eternally hath waited on that shore,
For us who were to come
To our eternal home,
Oh! is He not the life-long friend we know,
More privately than any friend below?

Alone! the God we trust is on that shore;
The Faithful One whom we have trusted more
In trials and in woes,
Than we have trusted those
On whom we leaned most in our earthly strife;
Oh, we shall trust Him more in that new life.

So not alone we land upon that shore,
'Twill be as though we had been there before,
We shall meet more we know
Than we can meet below,
And find our rest like some returning dove;
Our home ot once with the Eternal Love.

THE NATION'S PERIL.

The dangers that hang over us are of subtler kind than those of open violence, of assassination from without, or secession from within. Irreligion and irreverance work like poison in the blood until all sense of obligation ceases, and patriotism dies. A nation without faith cannot fight, *nor can it long live.* When Washington began the Presidency, France, under the inspiration of our great example, was entering upon a revolution which ended as did ours, in a republic. But behold the contrast! Since then France has had *two empires, two monarchies,* and *three republics;* and the republic of to-day is waiting for the empire of to-morrow. It is for the next successful soldier to build his throne on the foundations of a liberty-loving but unbelieving people. Victor Hugo struck the key-note of France's deepest need when he exclaimed: "What France must have is a revival of religious faith!"

The foundations of this government were laid with prayer. The Constitution got its very breath in the air of faith. In every crisis of our affairs it has been the sense of divine help that has put wisdom into the brains of statesmen and courage into the hearts of soldiers. Give us, straight on, reverence for God, obedience to his laws, and respect for his ordinances; and all the other evils which sometimes fill us with consternation as we eye their increasing magnitude, will fade away. The gross materialism of the hour, the fierce greed for office; the corruption of the ballot, the evils of unchecked immigration, of intemperance, of ignorant suffrage, of Mormonism—these, one and all, would disappear in the dissolving light of a faith which can bring men under the power of supernatural sanctions, thus restraining the violence of the masses and the selfish indulgences of the individual.—*Dr. Spaulding.*

NONE are so likely to maintain a watchful guard over their hearts and lives as those who know the comfort of living in near communion with God. They feel their privilege, and will fear losing it. They will dread falling from their high estate, and marring their own comfort by bringing clouds between themselves and Christ.

Dr. Pierson estimates the money annually raised for Protestant foreign missions at about $11,250,000.

NOTES FROM THE FAR WEST.

During the months of May and the early part of June, our Home Missionary, Bro. J. B. Baer, was laboring among the scattered churches in South Dakota and Minnesota. The weather was exceptionally cold and blustery, and the sky threatening and dangerous, for at times the air turned dark with smoke and dust, and to be exposed to the high winds was anything but pleasant. However, the meetings which had been appointed were well attended and often crowded. At Childstown, the place selected for the next General Conference, the members are anxiously awaiting the time, and hoping for a season of refreshing. Many people are expected, and preparations are being made to accommodate the guests.

Lorette, which is sixty miles west of Childstown, borders on the Sioux Indian reservation, and is also a settlement of our people. Here the son of the well-known and devoted Indian Missionary Williams is doing telling work among the Indians. He has studied their language well, and claims *that* as one of the main essentials to do successful mission work.

Our brethren at Lorette have regular Sunday preaching service, Sunday-school, singing class, and prayer-meeting at different times. They have two young preachers now, one of whom is at school at Halstead, Kansas.

Five congregations were visited in South Dakota, and just before leaving Childstown, the people of Salem Church contributed $55 toward Home Mission. Five churches were also visited in Minnesota. The Bethel Church of Mt. Lake gave an offering of one hundred dollars for mission work, eighty of which they resolved to give for Home Mission. This church is newly built, and was dedicated on June 8th, on which day the above offering was made. Another congregation near there took their first collection for missions in the history of the church and contributed $17. No doubt, if duty was properly pointed to, and people better informed, many of the churches which are so inactive, and do so very little, would do far more than they do for the promotion of the Gospel.

At some of the places visited new members were received by baptism, and others under conviction, still halting as to whether they should cast in their lot with God's people. May the Lord move with convicting power on all such and make them willing to break loose from their bonds, and may He comfort and uphold His people that they may keep faithful until the end.

"I WANT MY MOTHER."

Once an old, old woman lay slowly dying. Her life had been one of care and toil, of pain and sorrow. She had outlived all the companions of her youth. Those of her middle life had long been in their graves. In her old age, with her two daughters—themselves decrepit with the burden of seventy-five and eighty years—she had been obliged to find refuge and shelter within almshouse walls.

But she was too old to care for that. Poverty and public charity had lost all terror for her at last. She was oblivious of her surroundings. Her mind had let go its hold upon the present, and her thoughts busied themselves with the scenes and days of childhood, and in plaintive tones she exclaimed, "I want my mother! I want my mother!"

The daughters, hearing her call, went to the bedside, asking, "What do you want, mother?"

She looked at them with eyes in which was no gleam of recognition. All memory of husband and children had long faded away.

"Who are these old women?" she asked. "I don't want them. Go way! Mother! mother! Why don't you come? I want my mother!"

The poor old daughters, themselves trembling on the verge of the grave, turned away, weeping. Their mother's love had stood the test till now, but in life's last hours she was again a little child, and as she felt the chill of death stealing over her, she longed for her mother's sheltering arms.

"Mother, I am so tired and sleepy! I want to be undressed and go to bed. Now hear me say my prayers."

The shriveled hands clasped themselves together—as they had been wont to do, oh, so many years ago—and the trembling voice faltered out:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take;
And this I ask for Jesus' sake."

"Good night!" she added, softly, after a moment's pause. She closed her eyes, but opened them directly, with an eager, happy look. Her daughters saw her face grow young and radiant.

"Oh mother! mother! I am so glad you've come!"

She stretched out her arms. There was one brief minute, and then the weary pilgrim, whose feet had trod the rough paths of earth for nearly a hundred years, was at rest—

"Where the child shall find its mother,
And the mother find her child."

THE FAITHFUL LABORER.

I see a young man devoting himself to the service of the Redeemer. I see him taking his stand as the firm advocate of every good cause, and lending his efficient co-operation to all measures which look to the promotion of virtue and happiness among his fellow-creatures. I see him, possibly, exchanging the pursuits of business, or the practice of a liberal profession, for the ministry of reconciliation. I trace him through all that variety and opulence of labors which attach to his high vocation, the teacher, the guide, the comforter, the sympathizing friend of his people, joyful in their joy and sorrowful in their sorrow. I behold him going forth year after year, in sunshine and in storm, bearing precious seed and scattering it broadcast over his plantation, sometimes with a weeping and sometimes with a hopeful heart; and then at last I see him, this same faithful laborer, returning as the sun goes down to his Father's house, bending under his yellow sheaves and rejoicing with a joy unspeakable and full of glory. And I turn from this scene to ask what there is in all the splendor of earth—in its riches and in its renown, in its coronets and its diadems that shines with a beauty so ineffable and so glorious as these same yellow sheaves! —*Dr. H. A. Boardman.*

INGRATITUDE.

A young man asked a Southern planter for a loan of $5000. "What security can you give?" "The word of an honest man." The planter eyed him for an instant, and then replied: "You shall have it." This sum gave Nathaniel Prime his great start in life, and he soon paid the debt. Years rolled on and he became the leading banker of the city. One day the planter who had befriended him at the outstart of his career came to him in poverty and asked him for a loan of the same sum that he had lent Prime so opportunely. The banker remembered him well, but asked, "What security can you give?" "The word of an honest man," answered the planter, echoing Prime's own words of years before. "That won't do in Wall street," was the banker's reply. The planter seemed dazed by such an answer, and left without a word. We feel shocked, and rightly, too, at such ingratitude, but ingratitude to God does not always awake such indignation with us.—*Our Hope.*

AN EVERY-DAY DUTY.

Men pray for holiness as if it were something apart from every-day life, something that had nothing at all to do with their domestic, social and business relations. They sing "Nearer, my God, to Thee." with glowing fervor, but never think that prayer can be answered by the uplifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment, not a vague vision of glory overhanging us like a heavenly cloud, not a rapture or an ecstasy, not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, pure, gentle, patient, kind and unselfish. We really have no more religion than we get into our every-day practice.—*Morning Star.*

TESTIMONIES AGAINST SECRET SOCIETIES.

DWIGHT L. MOODY.—"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right."

L. W. MUNHALL.—"I belonged to two secret societies, have bumped against nearly all of them, and I know what I am talking about. Their sociability and benevolence may be all well enough, but they belong to the world. In one to which I belonged it was voted to hold a banquet with champagne and a dance. I protested, but was overruled by the majority, and therefore came out from among them. Another got up a theatrical performance, and I left it. A man came to get me to go back. I told him why I left, and that I belonged to the church and would not have fellowship with such ungodly performances. He said, 'Don't you know bad people who do wicked things in the church?' I said, 'Yes, but when the church votes to approve their wickedness, I will get out of the church as quickly as I left the lodge.' When a man belongs to two or three lodges and attends their weekly meetings, he hasn't got any time to go to the prayer meeting, and generally very little money to give to the cause of Christ. I have known men who would give from $25 to $250 a year to their lodges, who would sign $12 a year to the church, and the collector would have to wear out his shoes to get even that paltry sum after it was pledged. Such men are hopeless cases, and I would not pray for them. I once went to a town that had 152 saloons and 33 secret lodges, that spent on an average $3,000 a year each for their lodges. If any man can raise money for Christian work, I can, but I couldn't get $600 in that town for a Y. M. C. A. I have about made up my mind that the whole thing is of the world, and the enemy of God and his church. Brethren, why don't you say, Amen? You know I am telling the truth; and I pray that you may have grace to receive it in love, as I have spoken it. As Christ's disciples we can make no compromise with the world. The friendship of the world is enmity against God."

GEORGE F. PENTECOST.—"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and His service, and to the church by depleting and robbing her of her male membership, *than any other one enemy of Christ.* There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."

JOSEPH COOK IN THE NATIONAL TEMPERANCE CONFERENCE.

Joseph Cook, speaking at the National Temperance Conference, said the church of God was pushing against the rock of the liquor traffic a cask that had no hoops to it, the forces were all in disorder and disagreement, and gave seven propositions, or hoops.

1. The church ought at least to rise to the level of the attainments now made necessary in the public schools—pointing significantly to a map showing the twenty-seven States and Territories under scientific temperance. That Sunday School scholars should be taught morally what the school children are being taught scientifically, and if teachers have to abstain from liquor and tobacco to be effective teachers, so should preachers and all church members. Mr. Spurgeon used to drink wine and think it all right; *now* he says, "Grape juice has killed more people than grape-shot."

2. No rum seller should ever be accepted as a church member.

3. If so, then all churches should rise to the declaration of the M. E. church, and declare that the traffic can never be legalized without sin.

4. If these two last propositions are true, it follows inevitably that church members ought never to vote for or with any one in favor of licensing the traffic.

5. Church members should work for the enforcement of all laws, as they stand against the traffic.

6. There should be visitation from house to house; personal contact with all tempted ones.

7. Church members should unitedly insist on Sunday and election day closing, and for the prohibition of sales to habitual drinkers and minors. If there is unanimity along these lines there will be victory!—*Union Signal.*

AN EXEMPLARY GIRL.

In connection with the death notice of Rachel Hilty, who recently died at the age of 14 years, in Hancock Co., O., we read the following in the *Herald of Truth* of the exemplary Christian character of the deceased: "Rachel was a peculiarly lovely child, obeying the injunction of the apostle, 'Be not confirmed to this world,' etc. While many of her associates and classmates would dress and adorn themselves after the fashions of the world, she steadily refused to follow after these things, and would rather suffer the reproaches of the proud and let them point the finger of scorn at her. It was fashionable for young women to wear their hair in the style commonly called 'pompadour,' but she refused to arrange her hair thus. The result was that her schoolmates would make fun of her, calling her names, such as 'Old Grannie' and the like. To a sensitive nature like hers, this was hard to bear, and some evenings she came from school with a heavy heart, complaining to her mother of the abuse she received. Upon a certain morning, the last day of school, if the writer remembers rightly, she thought she would wear her hair pompadour for that day, but before arriving at school her conscience smote her so, that she arranged her hair in her customary way. In the evening she told her mother about it and said she did not care what others said, or how much fun they would make of her, she was going to wear her hair plain. What a bright example of courage to live up to one's convictions this is! She was willing to obey the voice of conscience rather than the dictates of silly fashion."

The late General Assembly of the United Presbyterian church meeting in Buffalo, N. Y., adopted among other reform declarations on the Sabbath, divorce, Bible in schools, etc., a resolution on secret societies, in which emphasis is given to the soundness and importance of the position held by the church, and enjoining the pastors and other church officers to instruct the people and keep the subject so before them that the United Presbyterian name may be dreaded by the lodge and loved by all good men who pray for the overthrow of secret societies.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—*Spurgeon.*

A paper printed in Tamil and Telugu is published by the missionaries in Madras. It has a circulation of ten thousand copies.

MISSION DEPARTMENT.

GOD'S EXTREMITY MAN'S OPPORTUNITY.

Our Immanuel has been serving six milleniums for his bride, the church, and the seventh is close upon us in which I expect the marriage of the Lamb; and because the time is short, God seems to be in haste to gather in the guests for the bridal feast.

For quick results and large returns there was never such an age before. "Man's extremity is God's opportunity," we are wont to say. What if I turn it about and say that "God's extremity is man's opportunity." It is such now. He is pushed for time; He is straightened for help. He will hire in at the eleventh hour if laborers have not come at the first. He will take reformed drunkards and converted gamblers, salvation armies and traveling gospelers, if only His work can be done before the night cometh in which no man can work. It is God's extremity, and therefore man's opportunity. Obligation presses a pound to the square inch where once it pressed an ounce. The Lord is in a hurry, and it becomes us, as never before, to be in haste. We have a magnificent opportunity on this continent, and we have magnificent resources if only we will use them. Let us have done with glorying in our numbers then and give attention to our opportunities. It is not more men, but more *man*, that the Church of God needs for the accomplishment of His work. John Wesley, looking over the needs of a lost world, made the startling exclamation: "Give me a hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Jesus and Him crucified, and I will set the world on fire with them.—*Dr. A. J. Gordon.*

GIVE AND TAKE.

We take the following from the *Missionary Herald* of June, 1888:

"We are beginning to hear of spiritual results following the administration of relief to the famine sufferers in Turkey. In some places portions of the Scriptures have been distributed with needed bread for the body. Mr. Yates, of Mardin, reports that in one village a man said, after an earnest discussion: 'It is nothing other than the words of this book which have sent us this aid.' A Moslem at one village affirmed: 'I know that the Protestants are the best of all the sects.' 'How do you know that?' asked a bystander, 'You are a Moslem. What do you know of the teachings of the Protestants?' The Moslem replied: 'I know by one sign. If I go to a priest, he says to me, 'Give;' if I go to a Moolah, he says to me, 'Give;' if I go to an official or a friend, they say to me 'Give.' All say 'Give.' The Protestants alone say 'Take.' Their schools say 'Take;' their teachings say 'Take;' their charities say 'Take.' By this I know that they are the best.' Mr. Yates reports that villages are asking for teachers, and that the evangelical helpers are honored wherever they go among the mountains."

MISSIONARY SOCIETIES REPRESENTED IN AFRICA.

England has 14, with 376 ordained preachers, 37 laymen, 100 women, and 8,764 native pastors and helpers. The converts of some of the societies are not reported in the statistics before us; 9 report 4,500.

America is represented by 13 societies, with 77 ordained preachers, 37 lay helpers, 87 women, and 633 native pastors and helpers. The nine reporting membership aggregate 11,500.

The English society representing the greatest number of imported helpers, is the Society for the Promotion of the Gospel—134; next to this come the Wesleyan Methodists, the Moravians, and the Universities' Missions, each with 63.

The society with the largest number of native helpers, is the London, with 6,000; the Wesleyan Methodists have 1,427, and other Methodist bodies, 583; the Moravians, 336.

The United Presbyterians of Scotland have the largest membership in Africa—15,000; next to them come the Baptists with 8000, the Society for Propagation of the Gospel have 5,000.

Of the American societies, the Bishop Taylor Missions lead in imported helpers, having more than 100; the Presbyterians, 45; the American Board, 42; and the Baptists, 23.

The United Presbyterians have 219 native helpers; Bishop Taylor, 76; the United Brethren, 53; Protestant Episcopal, 42; and Presbyterians, 22.

The United Brethren have the greatest number of converts, 4,000; Bishop Taylor's Missions, which include Liberia, 2700; the United Presbyterians, 1,850; the Presbyterians, 875; the American Board the same.

So that all told, excepting several not included in the report before us, there are 27 societies having missions in Africa, with 453 ordained and 107 lay preachers and helpers; 186 women, 10,000 native pastors and helpers, and about 16,000 communicants.—*African News.*

A VICTIM OF SUPERSTITION.

How sorely Africa needs the light and love of the Gospel to be widely diffused among her people is shown by the following incident, related by Bishop Crowther: A slave who lived at Alenso was decoyed to a neighboring village under pretence that he was appointed to offer a goat as a sacrifice to a dead man. On arrival at the house where the corpse was laid out, the goat was taken from the slave, and he was at once pounced upon by two stalwart men and bound fast in chains. The poor man saw at once that he himself, not the goat, was to be the victim. He calmly addressed the people around, saying he was quite willing to die and need not be put in chains. *A pipe was brought* to him, which he smoked, a new cloth replaced his rags, and while he was having his last smoke the daughter of the deceased chief stood before him and began to eulogize her dead father, telling of his former greatness and achievements. The address was directed to the victim, that he might repeat the same to the inhabitants of the spirit world when he arrived there.

The news of the intended sacrifice was soon circulated. It reached the ears of the missionary, Rev. J. Buck, who, with some Sierra Leone friends, hastened to the spot. A large hole had been already dug; the poor man was led into it, and ordered to lie on his back with his arms spread out. The missionary and his friends used all possible arguments, entreaties, and pleadings for his release, but in vain. They offered to give bullocks for sacrifice instead of the man, but these were flatly refused; and while they stood entreating, the corpse was brought and placed on the poor slave. He was then ordered to embrace it, and obeyed. The missionary and his friends turned away from the horrible sight as the grave was being filled, burying the living, *as a sacrifice*, with the dead.

ONE MISSIONARY'S WORK.

Archibald Speers, a missionary of the American Sunday-school Union in Northern Minnesota, makes the following report for one month: Twenty-five sermons and addresses delivered; 67 families visited; 18 Sunday schools visited; 1 new Sunday-school organized; 944 miles traveled; 600 miles of the 944 with his ponies; 4 evangelistic meetings conducted, when 20 professed faith in Christ; besides arranging for three Sunday-school conventions to be held the following month.

In 1872, the first church, of eleven members, was organized in Yokohama, Japan. From that time work was carried on with steadily increasing energy. In 1886, fourteen years afterward, 193 churches, with 14,815 baptized members, were reported. In 1877, the first Japanese clergyman was ordained; nine years later there were 93 ministers. These Christians are not "rice" Christians. Out of their poverty they gave, in 1886, almost $27,000 for church work. Sixty-four churches are wholly self-supporting and 119 are partly so. In the 11 theological schools, 169 students are preparing for the Gospel ministry. In the varions schools are nearly 5,000 students, who are trained in Christian knowledge as thoroughly as in secular learning. The bible has been translated, and the new testament has been sold in all parts of Japan. Something has been done toward creating a Christian literature.—*Review.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, AUGUST, 1890.

A NUMBER of subscribers are in arrears. We should like them to be prompt to remit the amount due.

IT would be a small matter to each subscriber if he should secure one new subscriber. The Andrew and Philip example of John 1:41—45 would be excellent to imitate.

THE General Conference will be held at Childstown, Dak., and will convene on October 16. It is expected that the delegates from the east will start from Philadelphia about Oct. 6.

THE editor had a pleasant visit with the brethren at the Gap. On the 19th Harvest Thanksgiving services were held, and the people united in truly grateful services before the Lord.

HARVEST Home Thanksgiving services are now being held. What untold reason there is for thanksgiving. "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name, for the Lord is good, his mercy is everlasting and his truth endureth to all generations.

A CATECHETICAL class is under instruction in the Schwenksville church with a fair number of attendants.

To encourage our readers and friends to compete with us in extending the circulation of THE MENNONITE, we offer a prize of a $12.00 Bible to the person sending us the largest number of subscribers between this date and October 1, 1890. It being understood, however, that no prize shall be given unless the highest number shall exceed twelve. To encourage our friends in the work and compensate for time lost, we will allow a liberal commission (10 cents on each new subscriber) to all who do not obtain the prize. This offer closes positively October 1st, 1890. The money, less the commission, must invariably accompany the names.

CHURCH NEWS.

UPPER MILFORD.—Sunday, July 13, was Children's Day with us. Instead of the regular Sunday School and preaching services, the school and congregation united in a festival, preparations for which had been going on for several weeks previous. The children had been given Scripture verses to commit, special hymns for the occasion were rehearsed, and all were encouraged to contribute what they could to the floral decoration of the church. The result was most satisfactory. The occasion proved a very delightful one, though the drizzling weather was unfavorable for the coming together. The children were prompt with their verses of Scripture and most of them, in answer to questions by the Superintendent, added intelligent words of explanation to their passages. Rev. Apple of Hamburg, Pa., at one time pastor of the Zionsville Reformed church, was present by invitation, and in an interesting address dwelt with emphasis upon the duty and responsibility of parents in the Christian nurture and training of their children. He also had encouraging and instructive words for the children themselves. A well rendered musical recital by Emma Gehman, the appropriate selections by the choir, and the hearty full choruses by the school, added to the variety and beauty of the exercises. The spirit of Christian joy pervaded all, and the beautiful flowers which had been brought there and tastefully arranged, seemed to join in their mute way in the praise and joyful adoration to the Lord our God. On the whole, the occasion was one long to be held in pleasant remembrence. In the evening, Rev. Apple preached to a large audience from the words, Luke 18: 16—27. May the Lord add his blessing and give our people an ever increasing interest in true spiritual work for Him, so that there may be added to His church many of such as shall be saved.

HEREFORD.—Our people are looking forward to the coming Sunday School convention with the hope that the brethren and sisters of the other congregations may come in large numbers. We shall seek, in our humble way, to make you bodily comfortable while you tarry in our midst, and we hope for rich spiritual blessings through your gathering here. We would like to press the invitation personally upon every friend of Sunday School work in our congregations—come to the convention!—Our Sunday School has reached the largest attendance in its history. The Young People's Society of Chrtstian Endeavor is also gaining strength steadily. One of our members, Bro. Irvin Bechtel, attended the convention at St. Louis in June, and after his return had many things of interest to report of his journey and of the inspiring gathering of Christian workers. Our young people are in earnest and the Lord is blessing them, praised be His name.—In response to an invitation by our pastor, eight young persons have come forth expressing their desire to join God's people. Several more are expected to join the class. Thus the Lord is blessing us according to the richness of his mercy, and while we are rejoicing in our prospering here under the leadership of our new pastor, we are made glad also by encouraging reports from our late pastor in his new field of labor. May the Lord prosper His work among us everywhere to His glory and the saving of souls in His kingdom.

SUNDAY-SCHOOL CONVENTION.

Programme of the Annual Sunday-school Convention to be held in the Hereford Mennonite church, Bally, Pa., on Tuesday and Wednesday, August 26 and 27, 1890.

TUESDAY AFTERNOON.

1 Opening at 2 o'clock by devotional exercises.
2 Address of welcome.
3 Organization.
4 Appointing of committees and other business.
5 Reports from various schools.
6 Paper by Harvey G. Allebach.
  Subject:—What can a Sunday-school teacher do for his pupils outside the regular sessions?
7 Discussion, opened by I. K. Freed.
8 Paper by Charles Moyer.
  Subject:—The last lesson of the quarter, what shall it be?
9 Discussion, opened by John L. Bauer.
10 Collecting and assigning of referred questions.

TUESDAY EVENING.

1 Paper by Milton B. Schantz.
  Subject:—What can be done informally in Church and Sunday-school to prepare persons for teaching in the school?
2 Discussion, opened by Henry A. Frederick.
3 Paper by John G. Weinberger.
  Subject:—To what extent may rivalry between different members and between different classes of a school be encouraged?
4 Discussion, opened by Jacob S. Moyer.
5 Paper by James Funk.
  Subject:—The plan of Bible study as followed by the International series of lessions, compared with topical studies or with lessons arranged for the church year.
6 Discussion, opened by N. B. Grubb.
7 Answering and referring of Questions.

WEDNESDAY FORENOON.

1 Class Drill, conducted by A. B. Shelly using the convention as a class and teaching the lesson for August 31st, to illustrate method of teaching an adult Bible class.
2 Paper by U. S. Stauffer.
  Subject:—What should we have at a Christmas festival?
3 Discussion, opened by W. S. Gottshall.
4 Paper by A. S. Bromer.
  Subject: The training of young converts.
5 Discussion, opened by Allen M. Fretz.
6 Answering of questions.
7 Reports of committees and other business.
8 Close.

WEDNESDAY AFTERNOON.

Children's Festival.

You are cordially invited to attend the convention and bring your friends with you.

The singing during the convention will be out of Gospel Hymns combined. Bring your's along.

ANDREW BERKY,
WILLIAM GEHMAN,
ANTHONY S. SHELLY,
Committee

LETTERS FROM OUR INDIAN CHILDREN.

A LETTER TO THE DEEP RUN MISSION SEWING CIRCLE.

A letter written to the Deep Run Mission Sewing Circle by a little girl in our mission school at Darlington, Indian Territory.

Darlington, Indian Territory.

My Dear Lady Friends :—I am going to write a letter to you this Friday morning, and I am very glad that I can write to you once, because we know that you are our good kind friends. We are all very thankful for all the nice clothes that you send here to us, and we would like very much to see you once. I like it in school very much and I never ran away from school yet. I do not like to run away from school. In school we have nicer times than in camp. I like to hear about God and Jesus, and I like to read the Bibld too. I love all my Christian friends that are so good and kind to us. I love my teachers too because they are kind to Indian children. I take care of Mr. Voth's baby sometimes and she is a very nice little girl. I love her very much, she begins to walk already. We were all very sorry when Mrs. Voth died. She used to be so good and kind to the Indians and to us too, and she taught us so many good things, but there will be a time when we will all meet each other again and see each other in heaven, and we will be happy all the time, oh how glad we will be when we are in that beautiful home in heaven that our dear Saviour has made ready for us. We were very glad when Mr. Voth came back and brought something for each one of us. We were all very thankful for what we got. He told us that we had friends in the east, for I did not know that we had so many good and kind friends. I will tell you my studies, United States History, Arithmetic, Harper's Geography, Language, Multiplication, Spelling, Writing, Drawing, Singing and Young Folks' Bible. I will tell you what we work. The boys help to plant corn and potatoes, and we all help the ladies to plant in the garden. We like to work. I will tell you the larger girls names, Mary B. Poisal, Lydia Deaf, Mollie Cheyenne Chief and myself. We large girls always change about to help in the kitchen. This week Mary helps, next week Lydia will help. One of the girls washes the dishes and some other girl wipes ; one carries the dishes out from the table, and then when the dishes are all washed and wiped, she puts them away into the closet and one of them sweeps the halls and steps and clean the girls playing room. I have a big doll that I got for taking care of the baby, and I have a sister, her name is Jennie Clark, but she does not stay here, she is at Lawrence. My mother used to be in this school where I am, her name was Martha; Clark she is dead, but there will be a time when I will meet her again, for she told me before she died that she was going home to Jesus. I used to tell her about God and Jesus and other good things that I learned in school. She listened to me while I was telling her. I like to tell the old Indians about God and heaven. Some people don't like to hear about God. The Indians used to come here every Sunday when we had Sunday School, but they don't come here so often any more. I love God and Jesus and I love all my good kind Christian friends. Mr. and Mrs. Voth took me to take care of when my mother died. We have 43 children in this school. The girls are always glad when they get new clothes. I wish you could come down here and see us once. I have not much to say. Give my love to all. I am 11 years of age. May God bless you and help you along in your work is the prayer of your friend.

EMELIE CLARK.

FROM AN INDIAN CONVERT.

We very cheerfully give space for the following letter from Frank Sweesy, a pupil of the school at Halstead, Kansas, who was lately converted and received into the membership of the church at Halstead by baptism. He is seventeen years of age.

"To-day I have time to write a few lines. I want to tell about our school. In our school we learn many good things about our Lord Jesus Christ. It gives much interest to learn. Some of us are going to be baptized, and I must try to name them, myself, Henry Lincoln, Adolph Curtiss, Nettie Bighead, Nancy Ruth and Mary Murphy. These all are going to be baptized and hoping we may be able to stand fast in Christianity, hoping that our Indian friends may soon come to be Christians too, and that we may ourselves learn fast and teach them. I and Henry are working outside on farm. We are all getting along very nicely in our work and studies. If all that has been said concerning the life hid with Christ in God be true, its results in the practical daily walk and conversation ought to be very marked, and the people who have entered into the enjoyment of it ought to be, in very truth, a peculiar people, zealous of good works. We are God's witnesses necessarily, because the world will not read the Bible, but they will read our lives; and upon the report these give, will very much depend their belief in the Divine nature of the religion we profess. As a late preacher said, it is an age of facts and inquiries that are being increasingly turned from theories to realities. If our religion is to make any headway now, it must be proved to be more than a theory, and we must present to the investigation of the critical minds of our age, the grand fact that our lives have been actually and manifestly transformed by the mighty spirit of God working in us all the good pleasure of his will."

Cantonment, Indian Ty., June 14, 1890.

DEAR MENNONITE :—As I have a chance to write a letter to you this noon, I will try and improve my time. Our teacher, A. S. Voth, asks us to write to THE MENNONITE. We are getting along all right here at Cantonment. There are 48 of us children. We had baptism last Sunday. Some children were baptized. I like to read letters which Mr. Voth the missionary at Darlington writes. Mr. Voth, Miss Katie Moser, Miss Anna Penner, Frieda and Jacob Richert were here last Sunday. It was a blessed day. One of our schoolmates is sick ; her name is Clara Catching. We hope she will come to school again, We frequently go to see her in camp. She coughs much. I am glad to tell you that some of the old Indians are talking of Jesus and want to follow in his way that leads up to heaven, where there is life forevermore, where there shall be no tears, neither sighing, nor death can enter there, as one of our songs says. I like to write letters to THE MENNONITE, and also to the *Kinderbote*, and to the friends far and near who are so kind to us. They send us good things to eat aud clothes and shoes to wear. We are glad and thankful that we get such good things from them because we know they love us. If they would not send us such things, we would have to hunger as many Indians have to now. I think I must close my lines for this time. Yours truly,

LENA LEFTHAND.

Response by the Editor :—We are as glad to receive your letters to THE MENNONITE, as you are glad to write them, and we can assure you that the readers are glad for your interesting letters. We are pleased to learn that you like to go to school and learn of Jesus. While on earth our Saviour delighted to have the children about him; he blessed them and taught older people important lessons from them. Of such he delares is his kingdom, he will certainly bless them now when they come to him. The good things that the friends of the mission send you for your comfort, are indeed sent out of pure love, and we are pleased that you appreciate these gifts. These gifts are sent however to direct you to that greater gift—the gift of Christ to the world for its salvation. May we soon be able to hear that many of the dear Indian children of our missions, and also of the older Indians, are followers of Jesus. Let us often hear from you.

F.

Cantonment, Indian Ty., June 14, 1890.

Dear Readers of THE MENNONITE : —As I have a chance to write to you, I am willing to do it. I never wrote a letter to you since long time. We are trying to learn our lessons well. We had baptism on Sunday, H. R. Voth from Darlington was here in Cantonment, and he wants to go to Halstead to baptize some children there. H. R.

Voth was here with Miss Katie Moser, Miss A. Penner, and Jacob Richert. Three little boys came to school lately. They are Joseph Arrow, Edmund Thompson Mixedhair and Levi Horseback. They can talk some English already. They learn very fast in school. In vacation, when we go home, H. R. Voth will come here, and we will have the Lord's supper, i. e., those that were baptized, when we will receive Bibles from him. One girl came to school again, her name is Mamie Howling Wolf. She was out so long, she nearly forgot the English language. She has to talk Cheyenne. We are 47 children in all. The girls are more than the boys. There are 28 girls and 19 boys. We have catechisms every Wednesday. We used to go to fish on every Saturday when we did not go home. We always stay here on Saturday. I don't like to go home on every Saturday. I have two brothers in school, one is at Halstead. His name is Ollie Sitting Crow. I am 12 years old. One of our girls went home. Her name is Clara Catching. She is very sick. We always bring her something to eat. Her little sister is sick too. Their father sent them away. We are learning about God and His Son Jesus, how he was nailed to the cross to save the sinners. I think that is all. I send my best regards to you. From your friend,

MAUD SITTING CROW.

SABBATH SCHOOL.

EXPECT RESULTS.

We seem to have what might be called a too far-reaching faith. We take the precious promise, "My word shall not return unto me void," and we believe it in regard to the seed we sow each Sabbath, but we thrust its fulfillment into the dim future.

We hope and pray that some day, there will come to the man or woman the memory of the lesson learned in Sunday-school in early years, and that lesson will bring forth fruit in the life. It is very true that we are sowing for the future; we are teaching truths which can support and cheer even down to old age, but we are also sowing for the *present*. The strongest hope of harvest in the future is the springing blade of to-day. We should desire, work for, pray for, expect results from this Sunday's teaching before another Sunday comes around. If the Master says of this case or that, "Have patience until it hath received the early and the latter rain," we are to work on, in patience; but these cases will be the exception, not the rule. Expect results from your teaching. Expect some results *now*. Watch for them. And as you see the springing of the tiny blade, oh, nurture it tenderly, not with a forcing hot house care, but water it by continued prayer, jealously guard it from encroaching weeds, place it where the dews of grace shall fall upon it, where the Spirit's light shall have uninterrupted access to it.

WHAT to do with bad boys is ever an open question, and nowhere more so than in the Sunday-school. Love them, pray for them, show them especial attention, visit them, invite them to your home, never get irritated, but be always gentle with them; in short, do everything in your power, and trust in God to give you success.

TEACHERS cannot be too agreeable and attractive to their classes, but they must guard against teaching the children to love them better than their teachings. It often happens that a class becomes so attached to a teacher that when he leaves the scholars leave also. Strive to build up your class on a solid foundation, so that another can build thereon.

CHRIST when teaching spoke the same language as his hearers. He adapted his conversation to their needs. He interested them by speaking in parables and by using common occurrences to illustrate. Pointing to the husbandman in the field, he said, "Behold, a sower went forth to sow." Let us use every-day circumstances to carry the truth to the minds of the children.

INTERNATIONAL S. SCHOOL LESSONS.

1890. Third Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 5. August 3d.

THE PRODIGAL SON.—Luke 15: 11—24.

GOLDEN TEXT.—Father, I have sinned against heaven, and before thee.—Luke 15: 18.

To-day we study the third of the three beautiful parables of this chapter illustrating the truth that Jesus came to seek and save the lost. A certain man.—Our Heavenly Father. Two sons.—Scribes and Pharisees (the elder son), publicans and sinners (the younger son). The two sons also represent the Jews and Gentiles. The younger son also is a type of a penitent and returning sinner.

I. *The Sin of the Prodigal.*—This is developed in three stages: 1st. An independent, selfish, undutiful spirit. Man would be his own master, yet desirous for his portion of God's blessings. God has bestowed all necessary blessings upon all his creatures. 2d. Leaving his Father's house. The sinner is represented as gathering all his God-given blessings, his energies, power, etc., with the determination of finding enjoyment for his life in his own independent way. 3d. In the far country of sin. Separated and removed from the influence of good and of God. This is exactly the condition and process of arriving at it in every sinner. In this condition we see four degrees: 1st. Pleasure of sin. Sin has a certain pleasure for a season, and limited. 2d. A wasted life. Substance, opportunities, life, health, body and soul devoted to sin are wasted. 3d. A famine of the soul. He soon wasted all; the enjoyment of sin is brief. When everything what God has designed to make man happy is wasted, there is sure to be a famine. The sinful world with its pleasures can never satisfy the soul. 4th. Slavery of sin. The sinner sells himself to the world; he feels his want, but now tries, as he thinks, an expedient; he gives himself up as a slave of the world. He ministers now no more to himself, but to his sins, and seems only too happy to satisfy his desires with the meanest sustenance.

II. *Repentance of the Prodigal*, 17–21.—In these verses every element in the experience of true repentance is clearly seen: 1st. Conviction of sin and want. He came to himself. He sees the evil of his sinful condition. 2d. Consciousness of better things. The Holy Spirit convinces him of righteousness as well as of sin, and he thinks of home, thinks how much better it is there. 3d. Resolution to do better—repentance. I will arise. A firm resolution to change his course in life. Go to my father. To the one against whom he had sinned, from whom he could receive forgiveness. Who could supply his wants. 4th. Forsaking sin and returning to the Father—conversion. He arose and came to the father. The arising and actually setting out toward the father's house is the turning-point in the prodigal's life. In the return the prodigal left everything behind. In it the Father plays an important part. He sees the sinner yet a great way off, and in compassion hastens toward him, in love embraces him. 5th. Confession. Notice, the son does not plead any of his former merits, but only makes a confession of his sins and owns his unworthiness as a son. Confession of sin is essential to future happiness.

III. *Forgiveness to the Prodigal.*—Welcome home. When the repentant sinner returns he finds at least seven things to make him happy, a Father, a home, a welcome, a robe, a ring, a feast and a song.

Lesson 6. August 10th.

THE RICH MAN AND LAZARUS.—Luke 16: 19—31.

GOLDEN TEXT:—How hard is it for them that trust in riches to enter into the kingdom of God.—Mark 10: 24.

We have presented to our consideration two persons: two characters contrasted in this life. A rich man in costly apparel faring sumptuously; a poor man full of sores, with crumbs for his sustenance. The rich man's sin was not the mere fact of his being rich, nor was the poor man's godliness the mere fact of his poverty. The rich man's sin was his worldliness, selfishness and forgetfulness of the nobler and spiritual aims. He was rich toward himself and not toward God. The picture of the uncared-for poor man at his gate shows his neglect of the poor as a class. While on the one side we have a representation of the sinner at his earthly best, we also have on the other side the godly man at his earthly worst. The end of life.—Both men died; death comes alike to all, whether rich or poor. After death we see a change in their condition. The poor man is carried by the angels, nothing is said of the burial. The rich man was buried; his rich friends were his pall bearers, while the poor man's body was unceremoniously thrown into the ditch, while his soul was borne by angels into Abraham's bosom—future state of blessedness.

23–24. We have here a view of their future condition. The term hell is used to represent both the grave and the future place of the ungodly. From the fact that the rich man was in torments we know he was in a place of punishment. What makes hell doubly tormenting is the fact that the pleasures of the redeemed can be seen yet "afar off," without any access to it either in prayer or experience.

25. Son remember.—It is a solemn thought that we have in eternity to remember the things done in the body. Memory and conscience will be the books from which man will be finally acquitted or condemned. A great gulf fixed. This symbolizes the necessary separation growing out of their condition of character. There can be no change in the

other world. The one in hell did not, could not repent, he only desired to escape from torment, not from sin. The good will be safe from evil, the evil will not choose good.

30. The rich man prays for his brethren, but he desires his own way for their salvation. His prayer is of no avail, for man has all the necessary means offered him for his salvation. The rich man realizes that failure to repentance was the cause of his being in hell.

Lesson 7. August 17th.

THE TEN LEPERS.—Luke 17: 11—19.

GOLDEN TEXT:—Were there not ten cleansed? But where are the nine?—Luke 17: 17.

Jesus is now journeying toward Jerusalem along the road between Samaria and Galilee. Near a certain village he is met by ten lepers who ask him for help. In response he tells them to go and show themselves to the priest, and behold! as they go they are cleansed. One of the ten returns to thank and praise the Great Physician; the others pass on and we hear no more of them. Jesus asks, where are the nine? Their ingratitude is not unnoticed by Him who had compassion on their sufferings. To the grateful Samaritan He gives an especial blessing, and declares that it was his faith that saved him.

We will learn from this incident a lesson of gratitude for salvation. Sin is often depicted to us as the leprosy of the soul. Like leprosy, sin is incurable by human wisdom or power. The end, after a longer or shorter time, is death. But as the Great Physician was able to cure leprosy, so is He able and willing to save from sin, as many can bear testimony. The lepers felt the loathsomeness of their disease, they stood afar off. They felt their need of help—they cried for mercy. They recognize in Jesus the one who could help, so must the sinner. Jesus commanded them to go and show themselves to the priests. Though not yet cured, and not knowing how the cure was to be effected, they obeyed and while going were cured. So it is not necessary to wait for a knowledge of all truth, or even of much truth, in order to believe and be saved. A faith that prompts obedience to the words of Jesus is the faith that obtains salvation from sin. Before going far they experienced the healing power, and one of them, who it seems was more grateful than the rest, turned immediately back with loud cries of joy and adoration, praised God and thanked Jesus, while the other nine neglected to do this. They no doubt went on in cold and literal obedience to the command of Jesus, for they were Jews and would do what the law demanded, but had not the love and gratitude to see that they could obey and still express their love. The one Samaritan, however, praised his Saviour. We are often too much like the nine lepers, more ready to pray than to praise. Formality often hinders true, living, acceptable worship. This man received additional blessings. The reason why so many fail to advance in their Christianity is because they are satisfied with the knowledge of sins forgiven, but forget to return to the Saviour with thankfulness. How many more blessings are in store for the thankful!

Lesson 8. August 24th.

PREVAILING PRAYER.—Luke 18: 1—14.

GOLDEN TEXT:—He that humbleth himself shall be exalted.—v. 14.

We are frequently admonished to pray. Prayer is the key which unlocks the storehouse of God's blessings. But there is a great difference between prayer and prayer. In this lesson our Lord speaks two parables illustrating prevailing prayer. In the first we have an example of importunity in prayer. This parable is applied by contrast to our relation to our Heavenly Father.

I. *Importunity in Prayer.*—In a city there was a certain unjust judge, an unprincipled, reckless person, who cared not whether his acts were right or wrong, one who was dead to all better motives, divine or human. In that city was a widow, who had an enemy who took advantage of her helpless condition, to defraud her. The woman applied for redress to the judge, who, however, was indifferent to her appeals, until his own convenience was suffering by her continued application. His soliloquy, v. 4, 5, reveals the utterly abandoned character of the man; he was not ashamed of his own recklessness. If such a judge could be prevailed on by a poor widow, shall not God, who is just and righteous in all his decisions, gentle in his dealings with men, and full of compassion and love, be prevailed upon by his children? The widow in the parable was a stranger to the judge, God's elect are His friends, His beloved ones, in whom He delights. If the widow is heard in her importunity by an unjust judge, then certainly shall the righteous Father hear the cry of His elect. The danger is not in not being heard, but in lack of faith on the part of those who pray.

II. *Manner of Prayer.*—Having given His disciples a lesson as to the condition of prevailing prayer, Jesus now by a parable points out a danger in which many prayers are lost. He shows the danger of pride and exhorts to humility in prayer. Two men, from the widest extremes of society, went into the temple to pray. The Pharisee took a prominent position, where he could be seen of men, and in his self-righteousness he thanks God for it, looking with disdain upon those below him in character. He boasts of being better and doing better than others. He knew of no sins to confess, only of good deeds to his praise. He held communion with himself, not with God In the publican's prayer we have an example of the true spirit of prayer. He felt his own unworthiness and need of help. He was no doubt a great sinner, but he came pleading nothing but God's mercy. As a result of these prayers we have the emphatic declaration of Jesus: I tell you, this man went down to his house justified rather than the other. He had come in the spirit in which alone it is possible for God to justify—an humble, penitent spirit.

Lesson 9. August 31st.

ENTERING THE KINGDOM.—Luke 18: 15—30.

GOLDEN TEXT:—Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.—v. 17.

In this lesson we have several illustrations as to what is necessary to enter the kingdom of heaven.

I. *A Child-Like Spirit.*—This is illustrated by little children being brought to Jesus for his blessing. Of such is the kingdom of God. —The kingdom of God consists of little children, and of such as are of a child-like spirit. Without this child-like disposition none will be able to enter the kingdom. In that kingdom shall all the little ones be found, for they are redeemed through Christ's merits. Whosoever shall not receive the kingdom of God as a little child—trusting God as a child trusts his parents, willing to learn, to be led and to obey, shall not enter into the kingdom. O let us pray for this childlike spirit as never before. Let us beseech God to make and keep us humble.

II. *A Sacrificing Spirit.*—A rich young ruler came to Jesus to learn the way into the kingdom. We infer that this man was of an irreproachable character; he had, according to the letter, kept the law. Yet he felt there was still something lacking. What that something was Jesus soon shows him by commanding him to sell all his possessions, distribute to the poor and follow Him. The man lacked faithful love, and loving faith manifested in consecrating himself and his all to the Lord. Though from us, a literal parting of all our possessions, in order to be a follower of Jesus, is not required, the principle is the same for us as for the young man. We must be willing to give up all for Christ's sake. This was the touchstone and test of the young ruler's heart, nothing less would bring him to his true life. But it was too much for him. Jesus enforces the lesson by saying "How hard will it be for those who have riches to enter into the kingdom." The difficulty is in the fact that the heart is so often in the riches, instead of possessing the riches as God's blessing. A rich man, strictly speaking here, means one who has affections set on his possessions.

III. *A Self-Denying Spirit.*—Like the apostle who had left all to follow Christ, such a self-denying spirit shall have treasure in heaven—shall receive manifold more in this life and in the world to come life everlasting.

The Rev. Dr. James Johnson says that the signs of the times denote that Israel will be largely reclaimed by the study of the Hebrew New Testament version.

"Discouraged! Why?
Doth love e'er die?
Doth God forget His own?
The sparrows cry
Doth reach the sky:
Is thine the less upborne?"

Tribulation cannot separate you from the love of God which is in Christ Jesus our Lord. But the love of God will, in the end, separate you from tribulation, and bring you out of it, and give you fullness of joy.—*J. Hewitson.*

MARRIAGES.

COYLE—CLYMER.—In Philadelphia, Pa., on June 17, 1890, by N. B. Grubb, William T. Coyle to Miss Mary Malinda Clymer, both of Philadelphia, Pa.

MASTELLER—GABEL.—In Philadelphia, Pa., on June 26, 1890, by N. B. Grubb, Henry F. Masteller to Miss Clara Gabel, both of Philadelphia, Pa.

DEATHS.

SCHOENLY.—In Philadelphia, Pa., on June 17, 1890, Katie, daughter of David L. and Emma Schoenly, aged 4 months and 13 days. Funeral services in First Mennonite church, on the 18th, interment the following day at Zionsville Lutheran church. N. B. Grubb conducted the services.

BONSALL.—In West Philadelphia, Pa., on June 22, Frances May, daughter of Levi J. and Mary Bonsall, aged 1 yr., 11 mos. and 10 days. Funeral services by N. B. Grubb and Rev. Turner. Interment at Wilmington, Del.

MCCLUSKEY —Suddenly, on July 7, 1890, in Philadelphia, Charles McCluskey, aged 33 yrs. 6 mos. and 12 days. Funeral services by N. B. Grubb, assisted by F. G. Rosenberger.

ROTHROCK.—On June 27th, 1890, in Milford Twp., Bucks Co., Pa., David Rothrock, aged 71 yrs., 4 mos. and 5 days. Interment at East Swamp Mennonite church. R. C. Weaver spoke at the house and A. B. Shelly at the church.

GEORGE.—On July 2, 1890, in Richland, Bucks Co., Pa., Charles Henry, child of Charles and Lizzie George, aged 4 mos. and 15 days. Interment at West Swamp Mennonite church. Funeral services at the house by S. M. Landis and at the church by A. B. Shelly.

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THE

MENNONITE.

VOL. V. PHILADELPHIA, PA., SEPTEMBER, 1890. NO. 12.

FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

THE DAILY CROSS.

BY E. M. SANGSTER.

Who fain would follow Jesus,
A daily cross must bear
With never-ceasing patience,
With watchfulness and prayer;
And, morning after morning,
Must tread the upward way,
That leads through pain and conflict
To love's eternal day.

Who fain would follow Jesus,
The Master's life must heed;
Must spend himself for others,
And hear when others plead;
Must lift the little children
In arms of blessing up,
And oft to sorrow's pallid lip
Hold sweet companion's cup.

Who fain would follow Jesus,
He cannot step aside
In scorn of weakness tempted,
In loftiness and pride,
For who would follow Jesus
Must mingle in the throng,
And aid when hunger waileth,
And stoop to right the wrong.

Who fain would follow Jesus,
Through strife and shame and death,
Will sit with him at length on high—
And this Messiah saith.
The daily cross, my brothers,
And then the crown and palm;
Here, loss and many a trial:
There, heaven's unending psalm.

For the Mennonite.

CARE FOR THE YOUNG.

BY A. SMITH.

As we have opportunity we are commended to do good unto all men and especially those who are of the household of faith. We often, therefore, remind those coming into the activities of life of the passing opportunities, and if by so doing we cause them to think more deeply or to act more promptly we accomplish a good purpose. How startling the thought when we think of the depth of meaning contained in those two words—passing opportunities. Opportunities lost, like time that is lost, can never be regained and often never returns. In the morning of life we are to sow the seed and in the evening hours withhold not the hand. It is natural for the young to develop, and how beautiful when we can see them developing into goodness and usefulness. In no society is their services more valuable than to the church, the church, therefore, should always have a place for them. Calls for help in the Sabbath-school are constantly being made and that school is in keeping with the requirements of the times that has a goood reserve force in its Bible classes from which to draw Opportunities for church work on other lines are also plentiful. The young men can lift collections, welcome strangers, hold conference meetings for spiritual edification, form praying bands, organize Christian Endeavor societies or assist in the financial departments of the church. Opportunities to share in the work also await the young women who will give their time to it. They can teach in the Sabbath-school, read verses at the week-night prayer meeting, carry flowers to the homes of those who are sick and with their pleasant words cheer the suffering ones; they can form sewing circles among the children that will awaken interest and attract new scholars to the Sabbath-school; they can speak of their church among their associates whom perhaps others cannot reach and in many other ways improve the passing opportunities and be helpful.

A church that recognizes the value of its young people to the extent that it will encourage them to take hold of the work and share in its responsibilities bids fair to prosper and extend its borders.

JOSEPH COOK ON SECRET SOCIETIES.

Joseph Cook, the celebrated Christian lecturer of Boston, was one of the speakers at the Conference of Christians, held in the city of Chicago April 22d and 23d, 1890. After having spoken at length of the baneful influence and the unchristian character of oath-bound societies, he sums up his remarks as follows:

"Of all I wish to say of secret societies, this is the sum. Secret oaths

1. Can be shown historically to have often led to crime.

2. Are natural sources of jealousy and just alarm to society at large.

3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.

4. Are dangerous to the general cause of civil liberty and just government.

5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers and reformers.

6. Are opposed to Christian principles, especially to those implied in these three texts:

'In secret have I said nothing.'

'Be not unequally yoked together with unbelievers.'

'Give no offence in anything, that the ministry be not blamed.'

7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions.

8. Are forbidden to church members by some Christian denominations, and ought to be by all."

"Many will say, 'Go into a lodge. There are a hundred who are not church members in that lodge; you may do good there. The more church members of you who are there, the less likely the lodge is to do mischief.' But you may be bound hand and foot in the lodge to measures that you detest, and your oaths make it important for you to submit to the majority. How are you there to maintain your Christian standards? Many of you leave when you find the lodges going in unchristian courses. Why cannot you help keeping young men from going into the paths that you find so rough? Why cannot you open your lips and say to all who are out, stay out? If Euripides were here (who was once nearly torn in pieces by an Athenian audience because supposed to ridicule certain mysteries of ancient secret societies), he would advise those who are outside of secret societies to stay out. If Socrates were here, he would advise you to stay out. If the Apostles were here, they would say: 'Be not unequally yoked together with unbelievers.' 'Give no offence, that the ministry be not blamed.' If Christ, our Lord, were here, He would say, 'I spake ever openly, in secret have I said nothing.' The experience of many generations justifies those churches which oppose secret oaths, and those commonwealths that have made them illegal, and the scores of eminent statesmen, preachers and reformers who have warned the world against them. As Wendell Phillips used to say, a secret society under our free government is not needed for any good purpose, and can be used for any bad purpose. Let those who are outside of secret oath-bound societies stay out. I exhort you to stay out in the name of personal independence, stay out in the name of patriotism, stay out in the name of Christianity. And to you who are inside oath-bound organizations, I say, come out as patriots, come out as Christians, come out as unmanacled men."

HINTS TO THOSE WHO SPEAK IN PUBLIC.

The "*Brethren Evangelist*" contains the following timely suggestions, in plain words, which all who speak in public would do well to remember:—

Personal address in public is the only effective method of interesting and winning an audience. There is a wide range between speaking *before* an audience and speaking *to* it, and there is any amount of difference between speaking to an audience and speaking to the *individual members* of it. Public speech is only conversation enlarged. The audience is composed of individuals, and its individual features should not be forgotten. *Talk* to the individuals before you in a tone of voice the volume of which only reaches the outer circle. In this way your speech will become conversational and direct. The reason why some men who are entertaining conversers fail to interest an audience is, in the social circle they talk *to* the individuals present; when in public address they mass them into one great big soul, place it over in the next ten acre lot and "yell" at it at the top of the voice. This is not effective public speaking. It is not speaking at all, it is only "yelling." It destroys the effect of what is said, in the cultured mind, and is over-taxing to the speaker. Nor is there much use for the average speaker to waste time and money in learning the arts of schools. Be yourself. Be natural, and above all things, be sincere with yourself, your subject, and the people who for the time being are placed under your charge. You might learn with profit, perhaps, to not point up when you say down, or point down when you say up; to not jump up and down, stamp the pulpit, or hammer the Bible, or run all over the rostrum; blow your nose, and a few other things when there is no actual necessity for it. It makes but little difference as to the grace of movement before the average audience, provided you have something to say. "Say it and stop when it is said."

This last statement can not be overweighted. Many a man, be he a minister or other speaker often destroys the force of his previous argument and exhausts the patience of his listeners if, when he has finished his address and has said what he wants to say, he adds this and that merely to "fill in the time" he thinks he ought to occupy. Better far is a pointed, spirited, discourse of an half hour's duration than a dry, meaningless, array of words, without power or point. "Say what you have to say, and be done with it" is a good maxim even if it sounds a little harsh, and let none become a slave to the idea that because the time in which something was said was so short that, therefore "*something more*" should be said to fill the appointed time. Such after talk is, nine times out of ten, not edifying, but has the tendency to destroy the good effect of the first part of the discourse, and should therefore by all means be avoided.—*Herald of Truth.*

IDOLATRY IN MONTREAL.

The Rev. A. B. Mackay, of Montreal, in a letter to the New York *Observer*, referring to those who maintain that it is monstrous and uncharitable to class Papists with idolators, says: "I wish all these objectors had been in Montreal on a recent Sabbath when the Corpus Christi procession took place. Our Roman Catholic fellow citizens were publicly urged by their priests to fall into the procession, to adorn the line of march, and to do all in their power to convince unbelievers of their faith in the greatest of all Christian mysteries. The great rallying-cry was, 'God is to be carried through our streets to-morrow.' These were the very words used to urge the people to turn out and show Him all reverence and honor; and their God, in the shape of a baked bit of dough, was carried through the streets with great pomp, and worshiped by kneeling thousands with a zeal that could tolerate no neutrality."

DRUNKENNESS IN INDIA.

One of the alarming influences now in Indian society is that of drunkenness. The "drink question" is a most important one. The manufacture and sale of intoxicating drinks is almost unrestricted, and hence drunkenness is alarmingly on the increase. Intemperance is one of the greatest barriers to the success of religion there, and the most prolific source of crime and degradation, and it can not prove other than the same in India or any other country. The missionary organizations there are agitating the question of temperance, and seeking to stir up the government to some respectable measure of restriction of the deadly enemy to religion and good society.

In the empire of Japan there are two hundred and sixty Protestant churches and thirty thousand Christians. There are some forty-four capital cities, each the centre of a district containing at least five hundred thousand people, and not more than half of these cities are occupied by mission stations.

FROM OUR MISSION FIELD.

The committee sent by our Mission Board to visit our Mission stations, to dedicate the new mission house at Cantonment and to make some needed provisions for the future, have finished their work and sent a report of their labors to the secretary of the Board. The committee consisted of the brethren C. Schowalter, C. Krehbiel and Jacob Toews. They arrived at Cantonment on July 5, and on the day following the new house was formally dedicated to the service of the Lord. Besides the members of the committee all our missionaries were present and took part in the dedicatory exercises. The exercises were in brief: 1. Singing, prayer and reading of Scripture at the old building. 2. Procession to the new building. 3. Opening of the new building in the name of the triune God, by Brother Krehbiel, president of the Mission Board. 4. Singing, a dedicatory prayer by Brother Krehbiel, an address by Brother Schowalter and a closing prayer by Brother Toews, in the commodious school-room of the building. After this the regular Sunday-school was held. In the afternoon they had prayer meeting and in the evening preaching services.

The committee report their entire and undivided satisfaction with the new buildings (mission house, wash and bakehouse and cisterns), erected under the supervision of Brother A. T. Kruse, of Halstead, Kansas. The size of the new mission house is as follows: Main building, 46 by 30 feet, with an attached wing 30 by 42 feet, the whole containing basement and three stories.

The whole cost of erecting these buildings, exclusive of the board, which was furnished by the mission, is as follows:

Mission house,	$ 6082.92
Wash and bakehouse, cisterns	506.80
Total,	$ 6589.72

Besides these a new stable is to be erected, which will probably cost several hundred dollars.

As the new buildings and the expected increased number of pupils at Cantonment made it necessary that more workers should be employed, the committee, after making some changes among the workers already employed, ordered that the following native helpers should be appointed: Brother Ed. Thomson as assistant farmer and interpreter; Sister Jennie Arrow as assistant seamstress; Sister Lydia Roadtraveler to assist in the dining-room, and Sisters Blanche Wolfchief and Lizzie Raven to assist in the kitchen. Sister Lucretia Arrow is to be assistant teacher.

In Darlington also two of our young Indian sisters, Annie Poisal and Mary Murphy were appointed to assist in the housework.

Two of the committee, the brethren Schowalter and Toews, also visited our station on the Washita, and in their report to the secretary of the Board they express their greatest satisfaction with the work as carried on there and their hope for the future of that work.

The different workers have sent in their quarterly reports. And although there are always things turning up which have more the tendency to discourage than to encourage those engaged in the work, these reports breathe the spirit of encouragement and of implicit trust in God, as the fountain of all hope and success. They all desire the prayers of believers for the work entrusted to them, and hope through the power of believing prayer to be able to succeed in holding what they have and in persuading others to accept Christ. May none of us disappoint them by neglecting to pray for our mission workers, for the young converts and our mission work in general. Our God is a prayer-hearing and prayer-answering God, and, no doubt, a great deal of our success in our work depends upon how we pray for it!

S.

THE one deserving the greatest commendation is that one whose thoughts and endeavors are given to others.

WHATEVER anyone does or says, I must be good; just as if the gold, or the emerald, or the purple were always saying this, "Whatever anyone else does, I must be emerald and keep my color."

For the Mennonite.

VALUE OF CHILDREN.

It is strange that so many men and women are destitute of a due appreciation of childhood. It has been but a short time since they were children, and yet they seem to have lost all sympathy with the life of childhood, and outside of their own household they scarcely notice or care for a child. The most exalted pleasures may be found in associating with children. "The most valued improvement," says the *Catholic News*, "can be derived from a frequent study of the character and experience of children." If the loveliness of heaven is reflected anywhere on earth, it is in the life of the child into whose mind no impure thought has yet entered. The affectation which fills one with disgust when we see the movements of men and women in society is unknown to the child; the arts by which grown people attempt to deceive their neighbors and win admiration never enters the mind of the innocent child. Of the vices which blacken and blast so many older souls they are perfectly ignorant, and their imperverted minds are open to receive every lesson of goodness and every impression of love.

To escape from the hollow pretence of social life, the suspicious gaze of the busy world, the crooked ways of business, and the dark scenes of political strife to the artless, honest, sincere and pure companionship of children is like passing from the chilly blasts of December into the genial atmosphere of June. It would be well both for children and adults if they mingled more together than customs of advanced civilization sanctions.

G.

CHRISTIANITY IN BRAZIL.

Christian people in the United States ought not to lose sight of the fact that Brazilian society is passing through a period of change, and that all social changes are crises—that the fate of this nation hangs upon the manner in which Christian people do their duty during the next ten years. The forces of Rome are being trained to meet the crisis with that far-seeing, patient cunning for which Rome is noted. Shall the church of Christ in North America let this ripening grain fall ungathered?

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For the Mennonite.

EXTRACTS FROM MY HUSBAND'S LETTERS.

I reached St. Paul in safety. Toward evening I will start for the Pacific coast, via the Northern Pacific R. R. The twin cities are steadily growing. They form the outer gateway to the great Northwest. Only a few years ago they were twelve miles apart, now they are about to lock hands. Most likely, that in no distant day, both will be wedded, as suggested, into "Minneapaul." Up to Bismarck, where the Missouri rolls down its muddy, not "golden sand," there are far-reaching prairies, mostly settled and under cultivation. Nearing Montana we came through some dreary and desolate looking country. Farther on it was pleasing to see the large herds of cattle grazing on the thousand hills. For a few days we had it very warm, but as we came around the beautiful mountain lake Pend, near the British line, all the passengers began to shiver and reached for extra protection. Helena has the appearance of a thriving frontier town, backed up by productive mines of precious metal. After we had crossed the summit, and looked down the Pacific slope, we were taken by surprising sceneries. Before us lay the live evergreen forests of spruce, hemlock and cedar, overshadowed by snowy mountain peaks. As we came nearer the coast traffic rapidly increased, life and activity became more intense. I heard it said that recently nearly every little town out here was either "booming" or attempting it. The air is full of wild speculating talk. Yesterday I heard a lady at the supper-table talk "real estate" and "corner-lots" in a lofty self-possessed and commanding way. Such occurrences are not infrequent, neither is their lack of admirers. But when the money that people handle or the property that they hoard together is set up as a criterion by which their standing and worth of character is judged, then we get an unhealthy and bad state of society. And such a state of things must bring, as experience proves, sooner or later, moral and material disaster. Shortly before we reached the coast we had it cloudy, but as the sun went down the western horizon, the skies were brightened by the wandering clouds aglow with brilliant colors. And before us rose the snowy peaks of Mts. Jefferson, Hood and Adams, looming far above the clouds.

I reached Salem at the appointed time, after a continuous journey of five days and nights. The communities which I am to visit are in and about Salem. The three services on Sunday were well attended. One of the churches in which our people meet is owned by a dissolved Reformed congregation. For the use of the building our people need only pay the tax annually due on it. Some of our congregations here are composed of rather mixed elements. Among them are such who work and pray and give for the advancement of Christ's kingdom. But there is another element here, as alas, we have it also about us in the East, who do all they can to oppose aggressive missionary and true evangelistic church work. Of course, to this class of people, one who urges more faithful service for the Master, is yet to-day "a disturber in Israel." But the kingdom of our Lord is advancing here, too, whether these people will have a share in opposing or promoting it. A certain minister of one of the churches here, when informed that there would be a number of special services during these days, declared that he would have no part in them. But a number of his members, who had more desire for spiritual life and less for form than he, appointed services and invited their minister, and to our surprise and delight he came. Our people at Dallas built a commodious church last winter. During the week and on Sunday we had a number of well-attended services. The members of this church came mostly from Dakota and Manitoba. They contemplate organizing a new congregation fifty miles farther South. I visited and preached in four different congregations of our people about here. Their churches are new, and need our assistance. The people manifested in various ways their appreciation of our help. Our people that I visited in their new settlement in Washington are not yet organized into a regular church, but the more faithful of them are anxious to have regular preaching services and Sunday-schools.

My last appointment for this tour was Manitoba. On setting foot on British soil I was subjected to the general lot of being inspected. The only thing that seemed to attract the attention of the official was a box of insect powder among my belongings. However, I told him that that was neither an article of luxury nor for sale, but strictly for ready and private use. I reached Gretna in time to meet the appointments that had been made. As usually, Sunday was a full day of services. We had three meetings in churches twelve miles apart. The doors are more and more being opened here. When I called in this community for the first time, a few years ago, and made the suggestion for an extra service, in addition to their regular meetings, it was considered something superabundant and extraordinary. Now there are quite a number who willingly assist in arranging services for every day of the week. There is a manifest desire among this people for a more active Christian service and living. There is a large field brought before the doors of our Conference. I hope action will be taken this Fall to strengthen the work in these fields. An effort is made to raise the standard of their public schools. Several Sunday-schools have been started, at some places, in the face of strong opposition. A number of the good sisters, who have the cause of Christ at heart, are starting a missionary sewing circle. Here, as from many other places, urgent appeals come to us for sympathy and help. May we be wise to discern these signs and redeem the time.

J. B.

SELF-SACRIFICE.

In the *British Workman* we have the following excellent little article on the subject of self-sacrifice, which we earnestly commend to the careful reading and studying of all our readers. This self-sacrifice is so rare a treasure that we certainly need to be encouraged in it. The writer referred to says:

"Pure religion and undefiled is 'ministering,' not the other thing—'being ministered unto.' It is handing over the morning paper to another for first perusal. It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving up the most restful arm-chair or sofa corner for one who is weary. It is 'moving up' in the pew to let the new-comer sit down by the entrance. It is rising from your place to darken the blind, when the sun's rays stream in too brightly upon some face in the company." There are a hundred other "little acts of kindness," which a self-sacrificing person will do for the comfort and enjoyment of those around him, but we have noticed recently how averse persons are to give room to others coming in the church. I have been in churches where almost every person that came in early would seat himself or herself right at the entrance of the seat, and for every person that came in later it was necessary to crowd past the first one in order to get a seat. Why cannot our brethren and sisters have sufficient self-denial to move up in the seat, and at least manifest their welcome toward the newcomer by affording them a convenient place to sit down?

THE POWER OF CHRISTIANITY.

We must judge the future by the past. There is no other way. We must estimate the power of Christian missions by what they have already accomplished. That is fair, and nothing else is fair. Well, then, unveil the catalogue of the nations. Point out the names of those that are truly free. Name over the governments that afford the people protection and homes, and guarantee them the safe enjoyment of the blessings of this life, and I can truly say to you, "Missionaries built them all." Till the missionary came with the gospel of salvation, every one of these nations were in the darkness of paganism. You may call it civilization, but such a civilization never came and never will come without the gospel of Jesus Christ. How can you say then: "I do not believe in foreign missions?" Let us do for other nations what has been done for us.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

Publication Committee: **A. B. Shelly, Milford Square, Pa.; Allen M. Fretz, Bedminster, Pa.; N. B. Grubb, 2136 Franklin St., Philadelphia, Pa.**

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PHILADELPHIA, SEPT., 1890.

H. G. ALLEBACH spent a month or more at Clarence Centre, N. Y, with the brethren there. While there he assisted Bro. Krehbiel in his work. The reports from him are encouraging.

BRO. JOHN O. SCHIMMEL was recently made deacon in the Springfield congregation, Rev J. S. Moyer, pastor. Bro. Schimmel now fills the place of Bro. Peter Moyer, who withdrew from the office on account of old age.

BRO. C. W. BURKHOLDER, of Harrisonburg, Va., known to many of our readers, has lately entered into the active service of the Master by permission of the Virginia churches as evangelist. May God abundantly bless the efforts put forth in behalf of the Kingdom.

A SUBSCRIBER from the north-west writes: "THE MENNONITE is an excellent paper. The articles from the pen of Bro. Jos. Taylor always timely and full of life-giving nutriment. His articles ought to appear in every number. What has become of van der Smissen, Fretz, Moyer, Shelly and others whose solid and readable articles appeared a few years ago? One gets no treat from them now as in former days." Stand up, brethren, and explain. Or better still, let the thoughts of your active and energetic minds flow from the point of your pen for the benefit of the readers.

REV. AND MISSIONARY RUDOLPH PETER and wife, of Switzerland, Europe, are at present visiting the churches of the Eastern District Conference. He will then continue visiting the churches along the line of travel west until he will reach his field of labor in the mission work in Indian Territory.

THE History of the Mennonites, by D. K. Cassel, has found such a ready sale that the first edition is about exhausted. The work has been translated into the German and is now being published with many admirable changes and additions. The new edition will comprise about 600 pages, is profusely illustrated, and will retail at $3.00. Address the author and compiler at 4333 Germantown Avenue, Philadelphia, Penna.

THE General Conference will convene at Childstown, South Dakota, on October 16th. The different subjects for consideration by the conference will be introduced by a paper setting forth the various features and needs of the work by a brother appointed for that purpose. Following is the programme: Foreign Mission, Rev. C. Showalter, Iowa; Home Mission, Rev. D. Goerz, Kansas; Publication, Rev. D. A. Sommer, Ind.; Bequests, Rev. S. F. Sprunger, Ind.; Sunday-school work, Rev. C. H. A. van der Smissen, Ill.; School cause, Rev. M. S. Moyer, Mo.

THERE is a continual dearth of ministers, and workers in the more active church work, so much so that we are very often hampered and hindered in the work and thus deprived of success, and too often guilty of neglected work. There is some excellent material in some of our congregations, if utilized we should be enabled to do more active Home Mission work. Shall we longer crush the honest convictions and sincere desires of those who would be willing and capable to work compelling them to seek a field of labor elsewhere? Let us hope that pastors and congregations will do their duty and see to it that such young brethren are licensed for evangelistic work.

ON account of the late date of our Sunday-school convention (August 26 and 27) we are not able in this issue to give a report of the same. We however hope in the October number to have something to say of the interesting and profitable time spent at the convention. In the mean time since the present volume of THE MENNONITE closes with this month, and volume six begins with October, let all our readers exert themselves that their number may be doubled to read the interesting report.

To encourage our readers and friends to compete with us in extending the circulation of THE MENNONITE, we offer a prize of a $12.00 Bible to the person sending us the largest number of subscribers between this date and October 1, 1890. It being understood, however, that no prize shall be given unless the highest number shall exceed twelve. To encourage our friends in the work and compensate for time lost, we will allow a liberal commission (10 cents on each new subscriber) to all who do not obtain the prize. This offer closes positively October 1st, 1890. The money, less the commission, must invariably accompany the names.

OUR aged brother, J. H. Oberholtzer, who fifty years ago assisted in organizing and conducting one of the first Sunday-schools in the surrounding country, and in fact the first outside the great city, enjoyed the pleasure of participating in the exercises of the fiftieth anniversary, at the place where he with a few noble men, fired with the spirit of progress and burdened with the salvation of the young, planted the banner of Christ, around which the children were rallying for half a century. The celebration was held on August 9th, at the Great Swamp Reformed church, Spinnersville, Bucks Co., Pa. It must indeed be soul-inspiring for the small remnant of Sunday-school pioneers, now to see the banner of the Sunday-school girdle the globe. How true the words of Solomon, "Cast thy bread upon the water and after many days thou shalt find it."

GENERAL MENNONITE CONFERENCE.

Our general conference will open its triennial sessions on Thursday, October 16th, 1890, at Childstown, Turner County, S. Dakota. It is expected that all churches which have formerly taken part in the deliberations of this body will again be represented, and that others, which have not yet been formally united with us, will also send their delegates and join with us in building the walls of Zion. All delegates should be supplied with credentials of their election, stating the number of church-members represented by them. Statistical reports for the last three years are solicited. A. B. SHELLY, Pres.

CONFERENCE NOTICE.

Owing to our General Conference being held on October 16th, (which will make it necessary for the delegates from here to leave home the early part of October), our Eastern District Conference, to be held at Bowmansville, Lanc. Co., will convene on September 23rd instead of October 7th, as previously ordered.

On the afternoon and evening previous a ministerial conference will be held.

The delegates coming to conference by railroad will please come to Reading in the forenoon of September 22d and meet at No. 104 N. 8th Street, where teams will be in readiness to convey them to Bowmansville.

A. B. SHELLY, Pres.

MINISTERIAL CONFERENCE.

A ministerial conference will be held in the church at Bowmansville, Lancaster county, in the afternoon and evening of the day previous to the opening of our Eastern District Conference. The following programme has been prepared:

I. The principal causes of the manifold difficulties in congregations and how to dispose of them. N. B. GRUBB.

II. What can and shall a minister do in order to obtain and preserve his influence over the various classes of people entrusted to his care? J. S. MOYER.

III. How can we foster the social relations between our churches and our church members? ALLEN M. FRETZ.

IV. What may we safely predict of our future, judging from the past and our present system of church work? WM. S. GOTTSCHALL.

All are cordially invited to attend these meetings. A. B. SHELLY, Chairman.

MISSION DEPARTMENT.

For the Mennonite.

FROM OUR FIELD.

Bro. D. B. Hirschler, Missionary at Cantonment, Ind. Ter., has taken considerable pains to inquire into the history, religion, tradition and customs of the Indians. The result of his inquiries he gave in several interesting articles in the *Bundesbote* during June and July. The conclusion arrived at is, that the Indians are descendants of the Israelites, that they came to the Western Hemisphere many centuries ago, across Behring strait They reserve many of the customs of the ancient people of God. He ascertained that there still were extant some Jewish parchment rolls. When he showed them his Hebrew Bible they said that was their original language He made it a point to examine different Indians from several tribes, and all agree that they originally belonged to a great people on the other side of the "great water." That their ancestors had once been sold and held as slaves. That they were brought out of bondage by a man named Mozeoh, Mozeto—Moses. One man sang the 23rd Psalm in Hebrew. Little Man, a Cheyenne, spoke of their wanderings in this land; he said as they came to this land they were 100 years in coming. Our people remained in the North on this side of the water 100 years. In the next 100 years they crossed the mountains in the north-west. The following 100 years they again traveled westwardly to the ocean. In the next 200 years they again went back with the intention of again coming into their own land, in which they did not however succeed. So they came to this land in the next 100 years and traveled to the Missouri river. In the next 100 years they wandered southward to the plains but were not satisfied here and came back north in 80 or 90 years. Then they traveled eastwardly to the ocean, wandering up and down along the same with the intention of crossing toward Europe. This occupied 200 years. Not being successful in this they traveled northward 100 years. Then they were in the North 100 years when they first saw the white man. From that time to this there are 333 years.

The Indians, unlike other heathen nations, do not worship idols but a Great Spirit. This they say is the same God we worship. One said that in the land from which they came they had an abundance of sheep and cattle; that the shepherds went before the sheep to lead them. He said that God came to them on a mountain early in the morning. No man nor beast was allowed to approach the mountain but their leader. The mountain trembled and smoked and God spoke.

A LETTER FROM CHINA.

Below we give a letter from China which we clip from *The Manna*. As it is very interesting, and as the writer may be known to some of our readers we copy it. May the Lord bless the dear sister in her efforts to assist in bringing the Gospel to the millions of China.

Wuhu, China, April 26, 1890.

My Dear Friends in the Lord:—

A few months ago the Lord laid it on my heart to give you my experience and call to the mission field, and I will now give you a little of the life among the natives of this vast country by describing to you one of my visits to some houses.

In company with a dear sister, we started out one day to visit the women. We passed from one street into another, and at last came to the city gate where we passed through. Most of the cities have walls around them, and one can enter them by four gates; North, South, East and West. These gates are closed every night at about nine o'clock, and after that no one can pass through. Just outside the gate we found a temple, and we went in. We met two priests at the door and immediately our Bible woman who was with us, commenced to tell them about the true God, and told them that their idolatry was false. They listened for a few moments and then turned their backs on us and said they would not come to our worship for we would take their eyes and hearts out. This is a quite frequent excuse and many believe it, and are thus hindered by it from coming to hear us. However, we trust that the Holy Spirit will bless the seed sown there and bring those priests into the fold.

We then proceeded on our walk and very soon saw some women coming towards us the path we were going, and they asked us to come in and see them. We accepted the invitation and went in. The house was only a mud hut with a straw roof. It was divided into three rooms. The one we entered was their general place of abode. In one part was a bed and in the centre a table. There were no chairs to offer us, but they brought small benches out. In the back part of the room was an idol, and before it was incense and other things they had offered that day. The first thing they did was to give us some tea and offer us a pipe of tobacco. We took the tea but refused the tobacco.

In the mean while the neighbors had heard about our arrival, and the room was already crowded with men, women and children. Our Bible woman then told them that we had come to inform them how to obtain happiness, and then she told them of the Saviour who is mighty to save. Some listened while others only laughed, but we felt God's Spirit with us, and we trust that soon they may come and be saved. We stayed about one hour and then started for our home. They were very friendly and begged us to come again and tell them about this happiness.

The women of China are looked upon as inferior beings. They have no hope of salvation even in their own religion. Their highest aim is to be transformed into a man, when they die and return to this world again as such. They also have no education, and when we tell them to learn they tell us that they have no minds and no conception of such things.

Oh! that the sisters at home would realize the darkness the women of China are in. They are as precious in God's sight as we are, and yet they know nothing of Him.

May the Lord lay the burden of souls on your heart, and let me ask you to pray that the day may soon come when the millions of China shall hear the Gospel and turn from their heathendom to the true God.

Yours in the Love of Jesus,

ELLA C. FUNK.

AGGRESSIVE WORK IN INDIA.

At the Summer School for College Students held at Northfield, Mass., the Rev. Dr. G. F. Pentecost gave an interesting statement of the missionary work he starts to do in India next Fall. He is very enthusiastic in reference to the project. His work will begin in Calcutta, and he expects, with several men and women who accompany him, to labor there and in other parts of India for about two years. They go out independently of any mission board. Bishop Thoburn, of the Methodist Episcopal Church, who has just returned from India, spoke on his work in that country. He stated that Calcutta has a student population of fifteen thousand persons who are the equal of their American brethren. Having said that $30 would support one of the lowest classes of missions for which he had men trained, Mr. Moody said he would give $30 for one of the missions, and about $3,000 was quickly raised. It is four years ago that the students' volunteer movement was originated at this conference. About five thousand have since pledged themselves to foreign mission work, and about two hundred and fifty of these are already in the field.

The origin of the American Baptist Telagu Mission, which is one of the most successful in the world, having more than 30,000 converts, can be traced to the act of a young Sunday-school teacher, a poor seamstress, who one Sunday gave a rough street boy a shilling to go to Sunday-school. This boy, Amos Sutton, was converted, became a missionary to India and was the means of leading the Baptists of America to begin the Telagu Mission. Mr. Williams, the great missionary to the South Sea Islands was reached by a Christian lady inviting him to the house of God, while he was waiting for some Sabbath breaking companions.

SABBATH SCHOOL.

HOME READINGS FOR SEPTEMBER.

ON LESSON 10.—Week beginning with Sept. 1. M. Luke 19: 1—10. T. John 12: 20—26. W. Luke 15: 1—10. T. Ps. 130: 1—8. F. Rom. 4: 8—18. S. James 2: 17—26. S. Ps. 51: 1—19.

ON LESSON 11.—Week beginning with Sept. 8. M. Luke 19: 11—27. T. Matt. 25: 14—30. W. Matt. 25: 31—46. T. Isa. 60: 1—22. F. Ps. 2: 1—12. S. Luke 16: 1—13. S. Rev. 20: 1—6.

ON LESSON 12.—Week beginning with Sept. 15. M. Luke 19: 28—36. T. Luke 19: 37—48. W. Mark 11: 8—11. T. Matt. 21: 12—16. F. Ps. 24: 1—10. S. Rev. 7: 9—17. S. Rev. 19: 11—16.

ON LESSON 13.—Week beginning with Sept. 22. M. Isa. 58: 6—14. T. John 6: 27—35. W. Gal. 6: 2—14. T. John 10: 1—15. F. Luke 12: 15—21. S. Luke 11: 1—13. S. Rom. 14: 7—18.

INTERNATIONAL SUNDAY-SCHOOL CONVENTION.

The sixth International Sunday-school convention was held in Pittsburg, Pa., on June 24—27, 1890. J. G. Harris, of Alabama, editor of the *Alabama Baptist*, was chosen president. The retiring president, William Reynolds, of Peoria, Ill., has been for thirty years an active Sunday-school worker, and president of the Sunday-school Union of his State. One of the most active Sunday-school workers is B. F. Jacobs, of Chicago, Ill. He is chairman of the executive committee of the convention, one of the organizers of the Sunday-school society and the founder of the almost universally used lesson system.

The colored bishop, B. W. Arnett, of South Carolina, gave an interesting address. He remarked that the negro question, occupying the attention of many people, could only be solved through the Sunday-school and the church. That the colored race must be elevated through the spelling-book, the Bible, and the bank-book. J. H. Vincent, the great Sunday-school worker from New York, spoke of the extension of the International Sunday-school Society and its influence over the whole globe. In his impressive remarks he said he did not believe in an education without the light from above. Never before was so much attention given to the study of the Scriptures as now. He believes that through the international lesson helps the Scriptures can best be brought to the people. He prefers Scripture knowledge to any creed of man. Creeds are a great help, but woe to the church that sets her confession of faith above the Word of God.

The lesson committee reported their plan for 1892, which was then sent to the corresponding committee in London, and will be ready for publication soon after New Year, 1891. The new committee consists of fifteen members selected out of different States and Ontario, with J. H. Vincent as chairman. This committee has to prepare the lessons for 1894—1900. From the reports we learn that America has 108,252 Sunday-schools, 1,143,190 teachers and officers and 8,643,255 scholars. The next international convention will be held in 1893 at St. Louis, in connection with a world's Sunday-school convention.

THE SYCAMORE TREE.

This tree was not at all like our sycamore, into which, tall as a steeple and smooth as hypocrisy, Zaccheus could never have climbed, a squirrel cannot even scale them. It was the Egyptian fig-tree, and is called sycamore, which means "fig-mulberry," because its leaves were like that of the mulberry. It grows very large and high. It was formerly abundant in Palestine, where it flourished in the plains and low valleys, as it now does in the upper regions of the Jordan. A lofty and shady tree, the sycamore was planted along the wayside for the benefit of the pedestrian. Its stem is short, and frequently fifty feet in circumference, and its boughs extend horizontally to a great distance. Nothing is easier to climb into than a sycamore of the East.—*Bible Plants.*

WHOSE NEGLECT WAS IT.

We call the attention of superintendents, teachers, and scholars to neglect of a certain important subject, and advise all to take warning by the following, clipped from an exchange, and headed

SHAMEFUL IGNORANCE.

It is sadly surprising, the amount of ignorance in regard to the Bible which exists among church-members. A friend declared he could not hold a Bible-meeting among his women because they were so entirely ignorant of the Bible—looking for Hebrews in the Old Testament. This discouraging condition is widespread. An exchange says:

"We dropped into a Christian Endeavor meeting connected with one of the largest churches in Boston the other evening. The singing was spirited, the prayer brief and fervent, the remarks earnest. But it was painful, when the Scripture was read, to see several of the members, who were twenty years old at least, looking in the New Testament for the book of Micah. Some, who did not make this glaring mistake, turned the leaves of the Old Testament in an uncertain way. This defect in Christian training is by no means peculiar to the church mentioned. We see it everywhere."

Apropos to the above is added: "A young pulpit orator, sent out from a very popular university not a thousand miles from Boston, was holding a 'union' meeting with a well-known pastor. It was arranged that one part of the young brother's service should consist of reading the Scriptures. While the singing which immediately preceded the Scripture reading was going on, he asked the pastor what Scripture he should read. He replied by suggesting a passage in the Book of Daniel. The young man turned the leaves of the Bible vigorously, with ill success; and just as the choir's entrance upon the last verse warned him that his time was almost come, he turned to his companion with a very nervous look, and said, 'Where is Daniel anyway?'"

There never was, and there never will be a believing prayer left unanswered.

NECESSITY OF PRAYER.

First, last, and always—pray, *pray*, PRAY. Pray *first*, that you may be divinely taught the lesson you would teach others. Pray that you may be guided to the choice of thoughts and words which shall be suited to the needs of your class. Pray that the hearts of your pupils may be prepared to receive the lesson. Pray *last* that you may indulge in no after-thoughts of self-congratulation or of discouragement. Pray that the truth may find a permanent abiding place in the heart of each pupil. Pray that the Holy Spirit will apply the truth to the saving or the sanctifying of each scholar.. Pray *always*. As you teach, let your heart repeatedly ascend to the great Teacher. Pray daily *for* your pupils, and let them know that you pray for them. Ask them to pray for you. Seek and make opportunities for praying *with* them, as a class and individually. And then depend, not upon your prayers, but upon the Spirit of God. We pray, not to wrest what we need from the hands of an unwilling God, but, by fulfilling the conditions of his own appointment, to make it possible for him to give the rich blessings he is waiting to bestow. —*Selected.*

BETTER to be humble with one talent than proud with ten.

To live well in the quiet routine of life, to fill a little space because God wills it, to go on cheerfully with a petty round of little duties, little avocations, to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes.—*Sel.*

THERE is, no doubt, a great deal of demoralizing literature circulated in these days, and judicious efforts to abate the evil are to be commended and encouraged. Our daily and weekly newspapers, valuable and indispensable as they are, are yet a source of danger in their detailed statements of crime, gathered from all the world. There is a *knowledge of evil* thus taught, which is exceedingly hurtful and dangerous.

INTERNATIONAL S. SCHOOL LESSONS.

1890. Third Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES

BY A. M. F.

Lesson 10. September 7th.

JESUS AND ZACCHEUS THE PUBLICAN.—Luke 19: 1—10.

GOLDEN TEXT:—The Son of man is come to seek and to save that which was lost.—Luke 19: 10.

Jesus had come to Jericho, where He gave sight to two blind men, Bartimeus and his companion, and now as He had passed through the town just outside of the same occurred the incident of to-day's lesson. The key to the lesson is found in the Golden Text. It was the mission of Jesus, in founding His kingdom, to seek and save the lost. We also find proven in this lesson what Jesus said in Luke 18: 25—27, that it is possible with God to save the rich. The way it can be done is set forth in this incident.

I. *Seeking Jesus.*—Zaccheus was chief among the publicans—considered by the common people as a wicked, sinful class of people, who obtained their riches by extortion, for which they had ample opportunity in the collecting of taxes. Having heard of the great Teacher and Healer, he "sought to see Him." The motives to such a search of Jesus was probably in part curiosity, but from many hints in the Gospels it seems that a work of grace was going on among the publicans. (See Luke 3: 12; 5: 29; 7: 29; 15: 1; 18: 10.) He had heard of Jesus and His wonderful works and teachings; this kindled hope in him against his awakened conscience. There was hope since Jesus was everywhere favorably inclined to the publicans and sinners. The large crowd of people and his small stature were hindrances in the way of seeing Jesus. There may be hindrances in the way of every sinner to see Jesus, but where there is a will, an earnest desire, like Zaccheus had, to see Him, there is a way. Every seeker should follow the earnestness of Zaccheus. Often by reason of the crowd of worldly affairs and low spiritual stature we cannot see Christ, but He has given us means of grace—His Word, prayer, ordinances as trees by the roadside of life to assist us to see and keep Him in view. While the sinner is seeking Jesus, Jesus is seeking the sinner.

II. *Welcomed by Jesus.*—Jesus saw Zaccheus, and invited and welcomed him to Himself, and in addition offered Himself as a necessary guest in his house. This is exactly the welcome Jesus gives to every seeking sinner. He calls him down to Himself, and desires to be a guest with him. Zaccheus in haste received Jesus. What a momentous moment when he heard the welcome and decided to accept it! When one really wishes to leave sin and come to Christ, repenting, receiving Christ, and living in love are joyful acts.

III. *Works Meet for Repentance.*—Following the joyful reception of Christ we find a sincere resolution to live for Him. Where wrong had been committed against others there is a free and willing restoration, and his own possessions are consecrated to the Lord.

IV. *The Sinner Saved.*—"This day is salvation come to this house." Wherever Jesus enters in as a welcomed guest He brings salvation. Zaccheus was saved notwithstanding the murmurings of the people. There were two proofs of salvation in this case, which should be found in every conversion:

1. Repentance, confession, restitution.
2. Devotion of property to God and man.

Lesson 11. September 14th.

PARABLE OF THE POUNDS.—Luke 19: 11—27.

GOLDEN TEXT.—Unto every one which hath shall be given.—Luke 19: 26.

Jesus was still at the house of Zaccheus, and to the crowd that had gathered he spoke this parable. The general expectation among the common people that followed Him was that Jesus now going to Jerusalem would there set up an earthly kingdom, hence the parable to put the people on their guard against disappointment, and to reveal to them the true state of things.

The nobleman going into a far country to secure for himself a kingdom represents Jesus leaving this earth, going to heaven, and again, after the full establishment of His invisible kingdom, to return and establish supreme rule.

The servants entrusted with the pounds are the people of God, and especially the leaders. These are to occupy trade and traffic for their Master, till He comes. This is the office we all occupy at present. The pounds are the talents, spiritual gifts, time, the Bible, means of grace, opportunities. But his citizens hated him. We find opposition from the beginning, so yet opposition to the rule of Christ. His own people rejected Him as their King. Every persecution against God's people is a message sent opposing the rule of Christ.

15. Notwithstanding the opposition of the enemies of the kingdom, the faithful servants are busy with their work of love and peace. The King will return, when we shall all be required to give an account of our gain in trading. If faithful in our calling there will be no loss to report. The reward will be, first (v. 16), an increase of spiritual capital; second (v. 17), Divine approval; third, a larger sphere. The faithful *servants* will be *rulers*.

19. There will no doubt be degrees of glory in Christ's kingdom; every vessel will, however, be alike full, but not alike large. The degrees of glory will be rated according to the degrees of usefulness.

20. But it appears that in the final reckoning there will be some found who have not been faithful to their trust, not only in sins of commission but of omission.

21. He feared the king, not with a filial fear which urged to labor, but with a slavish fear which prompted him to hide his pound. Some men think of God as a hard master and hence fail to work for Him, but throw upon Him the blame of their unfruitfulness. This is a false charge. The faithful reap a rich reward; the unfaithful reap the just reward of their own unfruitfulness. They will be judged by their own statements.

24. Here we learn of another reward of the faithful—they receive the opportunities refused by others.

26. The proper and careful use of any faculty increases its power, is the principle of progress in Christ's kingdom. The way to enlarge our sphere is to fill the sphere we are in. The horizon widens as we climb.

27. The enemies of Christ will be destroyed.

Lesson 12. September 21st.

JESUS ENTERING JERUSALEM.—Luke 19: 37—48.

GOLDEN TEXT:—Blessed be the King that cometh in the name of the Lord.—Luke 19: 38.

In our last lesson Jesus beautifully pictures Himself as a King. In this lesson we see His triumph as King. Going toward Jerusalem, crowds of people with the disciples raised a cry of triumph, rejoicing and praise, acknowledging Him as the King promised and sent by God—the expected Messiah. Though their enthusiasm was deficient in knowledge, Jesus commended and approved their cry when requested by the cold-hearted Pharisees to rebuke His disciples. The fact of His Messiahship should no longer be suppressed nor concealed. These voices were instruments in God's hand to proclaim it. Christ's advent and service is one of enthusiasm. It is a mistake to suppose and a wilful perversion to assert that Christianity as a scheme of faith is tame, insipid and lifeless. To the contrary, Christianity is adapted to kindle all the enthusiasm of the soul, and to make it an enduring flame. But amid the rejoicing, there is sorrow in the heart of Jesus as He views the city of His own people. And as He calls to mind the many opportunities given to the Jews for their peace, but refused by them, and now were rejecting their own long-expected Messiah, He bursts into tears and cries out over the city it certain doom.

43. The days referred to came over Jerusalem about 40 years later, when it was destroyed by the Romans under Titus. The reason for the severe punishment we find in the words: (v. 44) Because thou knowest not the time of thy visitation—the time when God was visiting them with offers of grace, mercy and opportunities of salvation in Christ. It is a sad truth that the longer man persists in sin the more blind will he be to see his good. The day of mercy to us is now. If we refuse the offer of salvation now, and turn away from Jesus, the day may come when it will have passed away. But before leaving Jerusalem to her fate, Jesus would yet assert His divine and kingly authority over His Father's house. He found the traders in the temple and cast them out. He cleansed the natural temple, which shows that His church is to be pure and holy, and that from the temples in which the Holy Spirit is to dwell—our bodies—must be driven out all evil, and our hearts cleansed from evil passions and thoughts, all selfish ambition, lust of the flesh and worldly motives which defile the temple of God, before he can truly enter in to teach and rule. Following the cleansing of the temple Jesus daily for two days taught in the temple, his enemies the while seeking how they might destroy Him.

Lesson 13. September 28th.

REVIEW.—Twelve Lessons in the Life of Christ.

Subject for the Year.—The Coming of the Kingdom of Heaven.

Subject for Third Quarter.—The Principles of the Kingdom Taught and Lived.

GOLDEN TEXT:—The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

I. *We Find the Principles of the Kingdom of Heaven Expressed:* 1. By parables. Ten parables in this Quarter's lessons express various aspects of the kingdom, found in lessons 2—6, 8, 11. 2. By miracles. Two miracles, both acted parables of sin and redemption, les. 1, 7. 3. By incidents. Five incidents in these lessons: Of the young ruler, of Zaccheus, blessing the children, entry into Jerusalem, and the cleansing of the temple. Illustrate each important truths on the subject.

II. *The Relation of Men to the Kingdom.* 1. Invitations and welcome—by means of the parables on seeking the lost, the Great Supper, story of Zaccheus, the miracles, the prodigal. 2. Conditions of entering the Kingdom, expressed in these lessons. Faith, prayer, repenting, giving up all to Christ, conversion, coming as children, counting, taking up the cross, cleansing the heart and life, faithfulness in small things. 3. Hindrances to be overcome: Pride, selfishness, self-righteousness, a bad business, social standing, money, luxury, the cross. 4. Warnings: Against trusting in riches, neglect, bad excuse, a wrong choice, future punishment, the fruits of sin in this world. 5. We find applications to mission work in lessons 2—6, 8, 11.

In reviewing, let the lessons and verses be referred to, bearing on these points.

Do not think of others' faults. In every person who comes near you, look for what is good and strong; honor that; rejoice in it; and, as you can, try to imitate it; and your faults will drop off like dead leaves when their time comes.

A MISSION SUMMARY.

The following is a summary view of the foreign missions of the Presbyterian church for the year ending May 1, 1890: Missions—Indian tribes: Senecas, Dacotas, Nez Perces; Mexico; Guatemala; South America: United States of Colombia, Brazil, Chili; Africa: Liberia, Gaboon and Carisco; India: Lodiana, Furrakhabad, Kolapur; Siam: Laos; China: Canton, Central, Shantung, Pekin, Chinese and Japanese in the United States; Japan; Corea; Persia: Eastern, Western; Syria. Ministers—American, 299; native, ordained, 164, licensed, 195; lay missionaries—American, male, 41, female, 336; native, 913; churches, 320; communicants, 26,855; number added, 2714; contributions, $44,557; number of schools, 583; scholars, 26,348; Sabbath-school scholars, 23,935; students for the ministry, 106. The total receipts of the board during the year have been $794,066.54 contributed as follows: from churches, $291,719.86; from woman's boards, $280,285.51; from Sabbath-schools, $36,062.56; from legacies, $112,877.68; from miscellaneous sources, $73,120,83.

PROPORTION OF MISSIONARIES.

The distribution of foreign missionaries in the chief missionary fields is reported to be as follows: China has one ordained missionary to each 733,000 of population; Siam, one to each 600,000; Corea, one to each 500,000; India, one to each 350,000; Africa, one to each 215,000; Burmah, one to each 200,000. Nearly all the missionaries in Africa are around the coast. In Central Africa and the Soudan there is as yet only one missionary to each 5,000,000 people.

MARRIAGES.

GROSS—MOYER.—On August 2, 1890, at Bedminsterville, by A. M. Fretz, Joseph M. Gross, of Fountainville, Pa., to Miss Maria M. Moyer, of Campden, Ontario.

DEATHS.

ACKERMAN.—On July 21, 1890, near Vera Cruz, Lehigh Co., John Ackerman, aged 82 yrs. and 6 days. Interment at East Swamp church. Funeral services conducted by A. B. Shelly.

LANDIS.—On July 25, 1890, near Shelly, Bucks Co., William Henry, son of Gideon and Lucy Landis, aged 5 mos. and 7 days. Interment at East Swamp. Funeral sermon preached by A. B. Shelly.

FRETZ.—On July 25, 1890, in Bedminster, Ada Salinda, child of Abraham M. and Salinda Fretz, aged 1 year, Interment at Deep Run church. Funeral services by A.M. Fretz.

FRETZ.—On August 5, 1890, in Bedminster Twp., Bucks Co., Pa., Clara Susan, child of Abraham M. and Salinda Fretz. Aged 1 yr. and 11 days. Interment at Deep Run Mennonite church. Services by Allen M. Fretz.

DOLL.—On August 20, 1890, near Steinsburg, Bucks Co.. Washington Doll, aged 72 yrs. and 1 day. Interment at West Swamp. Funeral services conducted by A. B. Shelly and R. C. Weaver.

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